Phil. & Rel.

The
CHRISTIAN CENTURY
Published Weekly

China's Christian Front
By Mabel Ruth Nowlin

LIBRARY
OCT Y 1944
DARTMOUTH COLLEGE

The Soviet Role In Asia
By Scott Nearing

Shall We Blame the Young?
By Oswald Garrison Villard

15 Cents a Copy • September 13, 1944 • Four Dollars a Year

In This Issue

SCOTT NEARING

designates himself as a sociologist. He was born in Pennsylvania. After attending the University of Pennsylvania and Temple University he taught economics in the University of Pennsylvania, Swarthmore and Toledo University from 1906 until 1915. Later he joined the staff of the Rand School of Social Science in New York and in 1919 was a candidate for Congress on the Socialist ticket. His first book was published in 1908. For the next fifteen years he published volumes on economics, child labor, coal, wages, social religion and the cost of living. Since 1925 he has written *Oil and the Germs of War*, 1925; *Dollar Diplomacy* (with Joseph Freeman), 1925; *Education in Soviet Russia*, 1926; *The Economic Organization of the Soviet Union* (with Jack Hardy) 1927; *Whither China?* 1927; *Black America*, 1929; *Twilight of Empire*, 1930; *War*, 1931; *Must We Starve?* 1932; *and Fascism*, 1933. Mr. Nearing lives at Jamaica, Vt.

MABEL RUTH NOWLIN

has recently returned from Chungking, China, where she is a missionary of the Methodist Church. She has written her present article because she has discovered since her return to this country that many people have the impression "that nothing but relief work is going on among the churches in China these days." She believes that the difficulty of communications is one reason why most people are ignorant of "the large volume of constructive work that is going on all over China."

OSWALD GARRISON VILLARD

writes regularly for The Christian Century. As a leading progressive journalist, he has been closely identified with reform movements in America for forty years.

The CHRISTIAN CENTURY

September 13, 1944

CHARLES CLAYTON MORRISON, *Editor*
PAUL HUTCHINSON, *Managing Editor*
WINFRED ERNEST GARRISON, *Literary Editor*
HAROLD E. FEY, *Field Editor*

Staff Correspondents

EDWARD SHILLITO (London)
J. HENRY CARPENTER (New York)
STANLEY A. HUNTER (San Francisco)
ALVA W. TAYLOR (Nashville)
ALLAN A. HUNTER (Los Angeles)
JOHN RAY EWERS (Pittsburgh)
K. J. FOREMAN (Davidson, N. C.)
E. H. PRUDEN (Washington, D. C.)
EDGAR DEWITT JONES (Detroit)
MARSHALL WINGFIELD (Memphis)
P. OOMMAN PHILIP (India)
HAMPTON ADAMS (St. Louis)
G. BAEZ CAMARGO (Mexico City)
PHILIP G. MURRAY (St. Paul)
CHARLES L. VENABLE (Chicago)
RICHARD K. MORTON (Providence)
ACTON E. MIDDLEBROOKS (Alabama)
GALEN WEAVER (Honolulu, T. H.)
A. T. MCNAUGHTON (Australia)
PEDRO ZOTTELE (Santiago, Chile)
RAYMOND B. WALKER (Portland, Ore.)
C. D. BRODHEAD (Philadelphia)
CARL HEATH KOPF (New England)
MALCOLM W. WILSON (New Zealand)
DECOURCY H. RAYNER (Quebec)
GEORGE CARSTAIRS (Edinburgh)
CLARENCE W. KEMPER (Denver)
F. W. BURNHAM (Richmond)
WARREN C. TAYLOR (Des Moines)
ERNEST M. HOWSE (Winnipeg)
HUGH MCLEOD (Victoria, B. C.)
GEORGE W. BUCKNER, JR. (Indianapolis)
ALFRED W. SWAN (Madison, Wis.)
O. M. WALTON (Cleveland)
J. MAURICE TRIMMER (Macon, Ga.)
WALTER W. SIKES (Berea, Ky.)
JOHN M. VERSTEEG (Cincinnati)
BERT G. MITCHELL (Seattle)
E. W. GRANT (South Africa)
A. R. TIPPETT (Fiji Islands)
JOSE SHERCLIFF (Portugal)
THOMAS C. DICK, JR. (St. Paul)
HUGH J. WILLIAMS (Puerto Rico)
WARREN GRAFTON (Kansas City)
E. RALPH WIBORG (New Haven)
WALTER D. CAVERT (Syracuse)

Entered as second-class matter February 28, 1902, at Chicago, Ill., under the act of March 3, 1879.

Copyrighted 1944 by The Christian Century Press. All rights reserved.
Published weekly by The Christian Century Press, 407 South Dearborn Street, Chicago (5), Ill.

The Christian Century is indexed in the *Reader's Guide to Periodical Literature* to be found in all libraries

$4.00 a year. Canadian postage, 52 cents extra; foreign postage, $1.56 extra

Contents

Editorial
- Editorial Paragraphs 1043
- Human Nature and Peace 1046

Quintus Quiz: Read When Young 1047

Contributed Articles
- The Soviet Role in Asia, by Scott Nearing 1048
- China's Christian Front, by Mabel Ruth Nowlin .. 1049
- Shall We Blame the Young? by Oswald Garrison Villard 1051

Books
- The Quest for Moral Law, by Louise Saxe Eby 1053
- Books Received 1053

A Communication from Latin America 1054

Correspondence 1055

News of the Christian World
- Correspondence from England 1057
- Correspondence from St. Louis 1057
- Correspondence from Indiana 1058
- Correspondence from Memphis 1060
- Correspondence from Chicago 1061
- Correspondence from Philadelphia 1062

Current Feature Films 1063

Calendar of Coming Events

Sept. 11-14. Illinois Disciples Convention. Peoria.
Sept. 13-20. W.C.T.U. Convention, Columbus, O.
Sept. 15-17. New England Disciples Convention, Everett, Mass.
Sept. 17-18. Area Convention, New York State Council of Churches, Niagara Falls.
Sept. 18. Rosh ha-Shanah.
Sept. 18-19. Annual Pastors Conference, Hartford, Conn.
Sept. 18-19. Pastors' Conference, Hartford Seminary Foundation, Hartford, Conn.
Sept. 18-19. Area Convention, New York State Council of Churches, Albion.
Sept. 18-20. Pennsylvania Disciples Convention, Butler.
Sept. 19-20. Area Convention, New York State Council of Churches, Newark-Lyons.
Sept. 20-21. Area Convention, New York State Council of Churches, Corning.
Sept. 21. Federal Council Commission on a Just and Durable Peace, New York.
Sept. 21-22. Area Convention, New York State Council of Churches, Cortland.
Sept. 22-24. Eastern Regional Conference, Fellowship of Reconciliation, New York.
Sept. 24-25. Area Convention, New York State Council of Churches, Middleton.
Sept. 24-26. Minnesota Disciples Conference, St. Paul.
Sept. 24-Oct. 1. Religious Education Week.
Sept. 25-26. Area Convention, New York State Council of Churches, Kingston.
Sept. 26. North Carolina Council of Churches Annual Ministers' Meeting, Guilford College.
Sept. 26-27. Area Convention, New York State Council of Churches, Gloversville.
Sept. 26-28. Kansas Disciples Convention, Coffeyville.
Sept. 26-28. Virginia Disciples Convention, Lynchburg.
Sept. 27. Yom Kippur.
Sept. 28-29. Area Convention, New York State Council of Churches, Plattsburg.
Sept. 29-Oct. 1. Midwestern Regional Conference, Fellowship of Reconciliation, Chicago.
Oct. 1. Area Convention, New York State Council of Churches, Malone.
Oct. 1. Chicago Sunday Evening Club; Edwin F. Lee, speaker.
Oct. 1. World Communion Sunday.
Oct. 2-9. Feast of Sukkot.
Oct. 6-8. Rocky Mountain Fellowship of Reconciliation Conference, Denver, Colo.
Oct. 6-8. Southern Regional Conference, Fellowship of Reconciliation, Nashville, Tenn.
Oct. 8-10. Arizona Disciples Convention, Globe.
Oct. 9. Conference on Cooperatives, Chicago.
Oct. 9-13. Cooperative Centennial Congress, Chicago.
Oct. 10-11. International Religion-Labor Conference, Pittsburgh, Pa.
Oct. 10-12. West Virginia Disciples, Beckley.
Oct. 11-15. Board of Missions, Evangelical Church, Blue Earth, Minn.
Oct. 11-18. United Lutheran Church Convention, Minneapolis, Minn.
Oct. 13-15. Northwest Regional Conference, Fellowship of Reconciliation, Seattle, Wash.
Oct. 15. Ford Hall Forum, Boston; H. R. Knickerbocker, speaker.
Oct. 17-22. Disciples International Convention, Columbus, Ohio.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

VOLUME LXI CHICAGO, SEPTEMBER 13, 1944 NUMBER 37

EDITORIAL

NOTHING has emphasized the contrast between the two world conflicts as sharply as the speed with which the Anglo-American armies swept across the battlefields of the First World War. In one week they recaptured most of the ground over which the contending forces fought for four years through 1914-18. Chateau-Thierry, Soissons, Amiens, Cambrai, Arras, Liége, the bloody Marne, the Somme where hundreds of thousands of men once died in a battle raging for months, Verdun where an even larger number were slaughtered—all fell in rapid succession before mechanized columns which pursued the fleeing Germans toward the Siegfried line. At the end of a week of blitz warfare which had no parallel, Antwerp had fallen and the German border was reported to have been reached at Aachen. Much of Belgium had been cleared, the rocket coast was hemmed in and the escape gap between the northern and southern Allied armies in France was now a trap whose jaws were closing fast. At a result of Allied successes, Finland informed Germany her troops must leave in ten days and asked Russia for an armistice.

Cover World War I In One Week

Chinese Advocate World Federation

NOT FROM Dumbarton Oaks, where its delegation is not to be welcomed until the Big Three achieve a "meeting of minds" in their secret sessions, but from Chungking comes the outline of the world federation which China desires. The fact that it contains important points which have not been included in the published accounts of the discussions between the representatives of Great Britain, Russia and the United States reveals how mistaken is the policy of secrecy which continues to isolate these conversations from the people they concern. The Chinese plan, as reported, stresses the importance of a world police force, to be paralleled by the disbanding of national armies larger than the number needed to preserve internal order. It proposes that the size of population of member nations be taken into account as one factor in assigning voting power in the organization. Alone among the Big Four, so far as is known, the Chinese plan stresses the importance of freedom for colonies. "The struggle for colonies is one of the causes of war," it says. "If we wish to secure effectively a perpetual peace in the world, our aim, based on the Atlantic Charter, must be the eventual abolition of the policy of colonization which includes the system of territories being mandated to various countries. At the very least it must be revised so that improved territories are gradually given self-government." It recommends giving all nations equality of access to raw materials, the abolition of artificial barriers to trade and of racial barriers to immigration. From all of this it would appear that the Chinese plan is the only one which comes within shouting distance of the recommendations of the Delaware conference of the churches or their Six Pillars of Peace. We hope that when the Chinese delegation at last succeeds in getting a hearing, it will remind the Big Three that it speaks for millions of members of the Christian churches in at least two of their countries.

Secret Diplomacy Holds Sway in London Also

NOT ONLY at Dumbarton Oaks in Washington but also in London is secret diplomacy in the saddle. There the European Commission which is planning the terms of peace which the Allies will prescribe for Germany is meeting constantly. Although representatives of the Big Three are working night and day to be prepared for the total collapse of Hitler's crumbling armies, Frederick Kuh of the *Chicago Sun* reports that censors have ruled that American correspondents in London may not transmit or interpret Allied plans for the postwar occupation of that country. The instigator of this censorship is said to be United States Ambassador Winant. Although his arrangements in the European Commission are expected to require no fewer than 400,000 American soldiers to police the portion of Germany which falls to our lot, the nation in whose behalf he is acting is expected to cooperate fully—anything else would be "isolationism"—without being consulted or even informed concerning its

obligation. This is the perfect fruit of the policy of "unconditional surrender" which President Roosevelt got approved at Casablanca. That policy requires secret diplomacy as its corollary. The unconditional surrender of Italy was an example of what we may now expect throughout Europe unless the American people rise up and demand a change. When Italy collapsed, secret negotiations were begun and an agreement was secretly reached. It involved conditions on which a surrender was effected. What these conditions were has not yet been revealed. The only reason that has ever been given is that they were so severe that the Bonomi government would fall if they were published. Presumably no other government could stand which accepted them. What hope of permanence can be placed in arrangements which can be wiped out with a breath of publicity? How much wiser and more democratic was President Wilson, who in 1918 made the first of the Fourteen Points "open covenants of peace, openly arrived at."

Declare Protestants Are Welcome

IF THERE has been any doubt that a substantial and intelligent minority of Latin Americans firmly oppose the efforts of the North American hierarchy to fence off South and Central America as the exclusive preserve of the Roman Catholic Church, it should be removed by the communication which appears on page 1054 of this issue from the Latin American Union of Evangelical Youth. We have not seen the case for religious freedom in this great area more cogently stated, although a great deal has been written on the subject since the campaign to bar Protestant missionaries came into the open in 1942. The fact that this representative body of Latin American Christians carried its case to President Roosevelt a year ago should have produced better results than it appears to have done to date. While no Catholic missionaries who desire to go to Latin America are held up, it is now a common occurrence for new Protestant missionaries to experience long delays in getting their passports approved in Washington. For this state of affairs the department of state, whose head, Secretary Cordell Hull, is directly accountable to the president, must bear full responsibility. We wish we could believe that the publication of this letter from the Latin American Union of Evangelical Youth would precipitate a reconsideration on the part of the United States government of its mistaken policy of support for freedom of religion at home and opposition to such freedom abroad.

Peacetime Conscription Asked by Marshall

GENERAL George C. Marshall's endorsement of peacetime conscription was not a surprise. The professional military establishment has a large stake in making compulsory military training a permanent feature in our national life. The rapid advancement in rank and pay which now comes to officers only in time of war will continue if our army is henceforth to be numbered in millions. The armed forces, instead of having to return to a limited budget, will continue to receive a considerable portion of the national income if conscription is maintained. Furthermore, the prestige of the profession of arms will not decline, as it normally does between wars. General Marshall told why when he pointed out that "as the great majority of army leaders are included in the civil population in time of peace, an intelligent and widespread public opinion is provided for the determination of public questions on public matters." This public opinion, he might have added, will probably be supported by the public treasury. His plan for keeping in the reserves men who have finished their terms of conscription means, presumably, that huge numbers will be added to the public payroll. With the general's great influence added to the campaign to prepare the mind of the country to accept peacetime conscription *after* the election, it is significant that church organizations are not slow to express their views. This week the National Conference of Methodist Youth flatly condemned postwar conscription for either military or labor service. Its principal reason for opposing the bills for this purpose now before Congress was that they "will encourage the use of war as a means to settle disputes among nations." In addition, the National Commission on Christian Higher Education of the Association of American Colleges, representing 426 colleges and universities, declared against a decision before the end of the war on postwar conscription because not until the peace is written "will it be possible to establish wise policies." Both of these statements deserve attention.

Was Phillips Recalled Because of India?

WHEN William Phillips, formerly President Roosevelt's ambassador to India, was recalled this week from Europe, where he was serving as a political adviser to General Dwight C. Eisenhower, Senator Chandler charged in Washington that his recall was caused by British resentment of his criticism of their Indian policy. That criticism was recently revealed when a letter written by Phillips to the President at the end of his Indian assignment two years ago was published for the first time. (See The Christian Century for August 16.) Although both Lord Halifax and the department of state denied the charge, no other explanation for his recall was brought forward. Meanwhile Drew Pearson published in his Washington Merry-Go-Round column excerpts from another hitherto unknown letter on India. It was written by Generalissimo Chiang Kai-shek of China to Mr. Roosevelt in July 1942, soon after Chiang's visit to India. "From the point of view of the Indian people, their consistent purpose is to secure national freedom," the Chinese leader said. " . . . I believe attempts at repression in the form of either public censure or force, whether military or police, with a view toward compelling the Indian people to capitulate will have the opposite result." Unless the United Nations, and particularly the United States, agree to "come forth as third parties and offer them sympathy and consolation," he said, "the Indian people in despair will have the same feeling toward other members

of the United Nations as they have toward Britain, and when this comes to pass, it will be the world's greatest tragedy in which Britain is not the only loser." He ended this forthright letter by saying: "I earnestly hope that the United States will advise Great Britain and India, in the name of justice and righteousness, to seek a reasonable and satisfactory solution, for this affects vitally the welfare of mankind and has a direct bearing on the good faith and good name of the United Nations. The United States as the acknowledged leader of democracy has a natural and vital role to play in bringing about a successful solution of the problem." President Roosevelt evidently thought differently.

Open China Missions To Our Soldiers

IN THE PAST six months, American soldiers located at posts in distant Yunnan province in southwest China have voluntarily given more than $1,500,000 in Chinese money to the missions they have seen at work in that area. Although they find themselves between battle lines to the east and the west, the several Protestant and Catholic missions in Yunnan have continued their work and have welcomed American soldiers to their services. With their own eyes these men, most of whom had never met a missionary before in their lives, have seen the sick receiving modern medical care in mission hospitals. They have visited schools and Y.M.C.A.'s and have been frequent visitors in Chinese homes. The women of Chinese churches have organized a sort of USO which conducts an information center for American soldiers, invites them to teas, takes them on shopping tours to help them and to make sure that they are charged only a fair price. It provides many touches of home for service men half-way around the world. According to Richard T. Baker, who writes from Kunming for Religious News Service, soldiers started attending church there when all the services were held in Chinese. Now many of the missions conduct afternoon services in English especially for troops but many men continue to worship with the Chinese churches. Their contributions provide an indication of what their unexpected encounter with the foreign enterprise of the churches means to them when they are far from home. We wonder if either the missionary movement or the local church is prepared to help these young Americans build on their experience when they return.

Biggest Atrocity Story Breaks in Poland

NO ATROCITY story of the year is likely to top the latest concerning the alleged killing of 1,500,000 persons at the German concentration camp near Lublin, Poland. W. H. Lawrence of the *New York Times* was a member of the party of thirty journalists who were taken on a tour of the camp by a body called the Soviet-Polish Atrocities Investigation Commission. He described it as "a veritable River Rouge for the production of death." The victims were shipped there from all over Europe, the correspondents were told, were asphyxiated in gas chambers and their bodies cremated in huge furnaces. Chief evidence for the charge that 1,500,000 persons were killed in this manner was a warehouse "about 150 feet long" containing clothing of people of all ages who were said to have been done to death in the camp. As many as 18,000 persons a day were said to have been killed in the camp, although the capacity of the cremating furnaces was estimated to have been 1,900 per day. Maurice Hindus, who was another of the thirty correspondents, also reported the 1,500,000 figure. He said the warehouse contained 820,000 pairs of shoes. Many newspapers gave the Lublin charges the big headline of the day, but the parallel between this story and the "corpse factory" atrocity tale of the First World War is too striking to be overlooked. That story started in 1917 and was not finally discredited until 1925. There may or may not be a relation between the fact that the Lublin account came out immediately after it was charged by London Poles that the Russians had stopped their advance within artillery range of Warsaw and waited until the Germans had killed 250,000 Poles within the city who had risen to fight for their freedom in response to the call of the Polish government-in-exile.

Why is Kent Case Reopened Now?

SOON AFTER Winston Churchill became prime minister of Great Britain in May 1940, Tyler Kent, a young code clerk in the United States embassy in London, was arrested by British police. In spite of the fact that this American citizen should, as an accredited member of the diplomatic service of his country, have been immune to such detention, he was held by British authorities. Several months later he was secretly tried in a British court and sentenced to seven years at hard labor. Now, four years after the event, the department of state in Washington issues a long explanation of what happened to Tyler Kent, who is still held incommunicado in prison. Its story is that the young official was suspected of being too friendly with a Russian emigré, that when his room was searched it was discovered to contain copies of some 1,500 United States embassy documents of a confidential nature and two unauthorized duplicate keys to the code room where he worked. Since Russia and Germany were then at peace, it was feared that some confidential information might reach Germany, with which country Great Britain was of course at war. The state department says that when this discovery was made by British police, its employee was discharged from the diplomatic service of the United States. This discharge made his arrest and prosecution by the British legal. The department of state does not say that the charge of transmitting information to the enemy was dropped and that Tyler Kent was tried only on a charge of larceny of confidential documents. What it does say raises more questions than it answers. Why should an American diplomatic clerk be turned over to Great Britain for arrest, trial and imprisonment when it was American embassy documents, not British property, which were involved? Why is he still held incommunicado, although four years have passed, along with his

friend, Captain A. H. M. Ramsey, a member of Parliament, who was also jailed at the same time? In the absence of these explanations, it still remains possible that Kent was imprisoned for transmitting and Ramsey for receiving information concerning pledges made between President Roosevelt and Winston Churchill involving the intervention of the United States in the war. Such charges have publicly been made in Parliament and in the United States Senate. They have not been answered in this release. Why then was the matter reopened on the eve of the election campaign?

Human Nature and Peace

WITHIN a few weeks, if the present rate of progress is continued, the power of Germany will collapse and there will devolve upon the Allied nations the responsibility for the civil administration of what is left of a nation of eighty million people who are now our enemies. Japan will come a little later, but no less inevitably.

For the present, omit consideration of the intricate problems of relief and reconstruction in the occupied countries of Europe and the southwest Pacific. These will be difficult enough, but there, at least, we can count on the friendly cooperation of the peoples concerned. There will be nationalistic ambitions, conflicting territorial claims, demands for sovereignty or autonomy from various racial minorities, and there are subject elements of the English, Dutch and French empires which are not going to be happy about a restoration of the *status quo ante*. We shall not be happy about it either. But none of these political and economic questions goes so deep as does the question, What are we going to do about Germany and Japan?

The techniques of occupation, food supply, sanitation, police control and the maintenance of necessary public services during the transition period will demand all the ingenuity and resourcefulness that we can command. But, though unprecedented in scale and complicated by the fact that there will be few nationals who can be trusted to cooperate, these are problems of the kind that arise in the emergency period following any desolating disaster—flood, fire, earthquake or famine. When the normal mechanisms of society break down or are swept away, there must be appropriate improvisations. Since we know that this emergency is coming, and are doing all we can to make it come as quickly as possible, it would be inexcusable if preparations for it were not made in advance, and some preparations have been made. The implication is not that the economic and social structure of these enemy countries must be obliterated. "Unconditional surrender" does not demand that, and of course nothing of that sort is contemplated. But it cannot be doubted that, in pressing the victory to the point to which the mood of the Allied nations and the determined opposition of the enemy have already guaranteed that it will be pressed, the conquering forces will inevitably destroy a great part of the social and economic machinery of the defeated nations. Let us suppose that this has occurred, and that the resulting emergency has been met by temporary devices and administrative measures as adequate as the most optimistic imagination can picture.

Then comes the real test—the decision as to what we are going to do about Germany and Japan, not during the months after surrender but during the decade or the generation after the immediate emergency has been met. What kind of peace are we going to make with them, or impose upon them, and what provisions are we going to make for keeping the peace aside from creating an international power that can crack down on them if they break it?

A postwar settlement that has vigor enough to last and merit enough to deserve to last, will involve many things, some of which are internal reforms for the advancement of social justice and human liberty in our own country and in other countries. But among the things involved that will directly affect the defeated nations and will be partly determined by our attitudes toward them are these two: an international structure of some adequate sort which will include the defeated nations as soon as they are deemed fit for membership in the family of nations; and a plan for treating them meanwhile in such a way that the impulses which have hitherto moved them to violence will be effectively restrained and at the same time they may be growing into fitness for equal and friendly participation in the common life of nations.

It is not quixotic to believe that this latter demand presents no insoluble dilemma. Difficult? Yes. Impossible? No. The fundamental thing in the making of a plan for dealing with Germany and Japan is to have some right understanding of the nature of man. It is a question of anthropology, and that in the theological as much as in the scientific sense. If theological anthropology seems a field too remote and austere, then call it sociological and psychological anthropology.

The point is that Germans and Japanese are men, and no policy for dealing with them after they have been thoroughly defeated can have a success commensurate with the rightful cost of the victory unless it takes into account their qualities as men.

The first quality of man that is relevant in this connection is that man is sometimes bad and needs to be vigorously restrained until, by discipline and moral recovery, he can achieve the will and the capacity to be a decent member of society. The nation as a whole does not need to be reminded of this in relation to the enemy countries, but some sentimentalists do. It would be folly for the Allied nations to treat Germany and Japan as though they had committed no offense and as though they had maintained even the minimum decencies of national behavior. Their education will have to be largely self-education, as all education essentially is, but upon us, the victors, will fall the responsibility for determining the conditions and restraints under which it is conducted and deciding when it has produced results that qualify these nations for a status of equal freedom with the other nations and races which they have lately been attempting to subjugate to their own purposes.

We, the prospective victors, are imperfect instruments for the discharge of this duty, for we also have sinned and are still sinning against justice and liberty. But in the absence of angelic ministers and heavenly deputies, we must do the best we can. No preacher is perfectly good, no teacher perfectly wise, no judge perfectly just; yet they must preach and teach and judge if the processes of civilization are to go on. The ignorant and the vicious require discipline which can be administered only by other men. It is an unwarrantable optimism about human nature to assume, with the anarchist's magnificent but foolish faith, that all men will be all right if they are not governed; and it is an unwarrantable pessimism to hold that all men and groups of men, especially those who have power, are so bad that no man or group is fit to exercise guidance or restraint over any other. That "all power corrupts, and absolute power corrupts absolutely," is a half-truth. The other half is that the world would be doomed to either chaos or tyranny if no power could legitimately be exercised for the restraint of an agency which the ambition for absolute power has corrupted absolutely.

The correlative quality of human nature is its educability. The peoples who have been fighting the Germans and the Japanese during these bitter and bloody years are in far greater danger of thinking that their enemies are irremediably vicious, and must therefore be liquidated or reduced to permanent political impotence, than of taking a too optimistic view of their readiness to lay down their arms and instantly become reasonable and friendly members of a family of nations. It is one thing to draw rational conclusions from the known facts and try to devise sensible and appropriate policies which will both give the conquered countries a chance to come to a state of social and mental health and protect the rest of the world from the consequences of their folly while they are doing it. But it would be quite another thing to impose vindictive terms on the theory that these peoples are congenitally incapable of becoming responsible participants in a world society.

America must cultivate a public opinion which will insist that its representatives at the peace table demand a peace which shall take into account these qualities of human nature which are found in Germans and Japanese no less than in ourselves: it can go so dangerously wrong, in individuals or groups, that it cannot be trusted to rectify itself without restraining and remedial treatment; and it can be changed.

Read When Young

EDITOR THE CHRISTIAN CENTURY:

SIR: Will you help me to dispel a dream which sometimes visits the mind of youth? There will come a time, it is supposed, when the lover of books will really be able to read; he will have leisure when there comes an end to the absorbing business of making a career; he will pull down his shelves and buy new and vaster ones; he will then read the books which have been kept for those later years. Youth for action, age for reading!

But there is an ominous drift in the evidence provided by the bookmen, ancient and modern. They did their best reading when they were young. When Samuel Johnson enters the pages of Boswell, what a colossal amount of reading he has done! Young Browning acquired in his youth that learning which baffles all but a few of his readers. He is equally at home in Athens and Rome, and has a time-machine of his own to carry him back to other ages in many lands. But there is no need to call for such witnesses. I call you, sir, into the witness box to give evidence.

When did you read most widely? And when did the honorable members of your staff? The preachers you revere, the philosophers who have helped you, the historians and all that crowd of witnesses who are round you? I am sure they will say that they read *in youth* most of all.

But if your young friends think it is simply a matter of taste—they may choose youth or age—will you beg them to remember that as years increase the capacity for reading does not increase, but rather grows less? The mind grows drowsy sooner. The power of concentration can be exercised for a shorter time. You cannot take it in so swiftly.

The idea that the leisure which comes has the same value at sixty as it had at thirty is too risky to bank upon. It is not everyone who is called to be a scholar, but the man who is so called should start his reading early and ply his books in the days of his youth. It was presumably an old man who found much study a weariness to the flesh.

But whether a man is destined to be a scholar or not, he will be wise not to depend upon age to lead him into an inheritance which it is then too late to possess or to enjoy. It is not uncommon to hear men say, "If only I had read that book thirty years ago!" There are books which, if a man reads them, will change the whole perspective of life. He can read them early, and then write over them, "Here beginneth the new life." It is a different thing to read them when the candles are brought and the night comes near in which no man can work.

For all reading of poetry and other literature of the imagination, youth is certainly the time to begin. It is an uncommon experience to meet with men who in middle life begin to read poetry seriously. We have to begin before the horns of fairyland sound faintly in the distance. It is true that to him who has read early in those realms of gold, there will come with years a new understanding of words first learned in boyhood. "When long years have passed," Newman said, "and he has had experience of life, they come home to him and pierce him as if he had never before known them, with their sad earnestness and vivid exactness." This is a compensation of great value, but how far does it come from that very reading in youth, perhaps hard and dry at the time?

There are exceptions. There are always exceptions. But please tell those young friends of yours never to budget on their being exceptions. Once more, the main rule of the way is this, "Ply your books in youth."

Ever yours,

QUINTUS QUIZ.

The Soviet Role in Asia

By Scott Nearing

SOVIET FOREIGN POLICY seems to be based on four immediate objectives. The first is survival in an armed and potentially hostile world. A postwar five-to-ten-year armistice in which to relieve, rehabilitate and restore devastated areas, build up surpluses and stabilize social life is the second. A screen of friendly governments along the Soviet frontiers appears to be the third, and a society of nations too weak to coerce the larger, better armed powers, the fourth. Should the armistice lead into a period of peace, these immediate perspectives would be altered. But they hold for 1944 and the years that follow. They underlie Soviet policy in Europe and the Near East. These propositions are equally applicable to the Far East.

Soviet leaders have striven ardently for a peaceful world. From 1918 to 1923 they tried to establish a world federation of peoples' republics through the agency of a world revolution. They pressed for disarmament in the twenties and for collective security in the thirties. After two decades of these efforts they found themselves in 1938 encircled by a four- or five-power alliance: Britain, France, Italy and Germany and, by implication, Japan. The two last named countries had mobilized powerful military machines on the western and eastern Soviet frontiers. After Munich the Soviet Union was surrounded by a hostile world-wide alliance.

Nazi-Soviet Pact Explained

Peace moves had not brought peace. On the contrary, war now seemed inevitable. The Soviet Union met the crisis by signing pacts with nazi Germany and Japan, thus breaking the united enemy front. Soviet diplomats were playing power politics with the power politicians. Living in a world held in equilibrium by diplomatic and military maneuvers, they undertook to play the diplomatic-military game.

Soviet policies in Asia are premised on the supposition that Asia and the Pacific will be the focal point of twentieth century life in the same sense that Europe and the Atlantic were focal in the nineteenth century. Hence, whoever dominates Asia may dominate the Pacific; and conversely, whoever dominates the Pacific may dominate Asia.

Five important powers are directly concerned in the Pacific area—the United States, Japan, China and the Union of Socialist Soviet Republics, because all border on the Pacific; and Great Britain, because of her extensive Asiatic colonial interests. The power that comes closest to Pacific domination is the United States. It is therefore in the interest of the other four to checkmate the potential Pacific supremacy of this country.

Japan holds the geographic key to access from the Pacific to the Asiatic mainland. Her island kingdom stretches from Kamchatka to Formosa and the Philippines in an almost unbroken barrier against anything except the most powerful military and naval forces. During the past two generations Japan has surged forward economically to become the unchallenged leader in Asia's technology, trade, commerce and finance. The British, in recognition of this leadership, formed their alliance with Japan in 1902.

Russia Must Work with Japan

Japanese aggression on Asia's mainland disqualified her as the agency through which other powers might work, and her seizure of the Philippines, Indonesia and Malaya brought on a conflict with her business rivals. These developments made it seem possible that China would be the instrument through which the Soviet Union could checkmate American ambitions in the Pacific. The deep-running split between Chungking, the Soviet areas and the Wang Ching-wei Japanese-controlled government make it seem probable that in the immediate future China will remain divided and impotent. The Soviet Union therefore has no choice but to work with Japan.

Until recent months while relations between the Union of Socialist Soviet Republics and Chungking have grown more strained, cooperation with Japan has increased. The Soviet-Japanese pact was supplemented by an agreement that turned the Japanese half of Sakhalin over to the U.S.S.R. and gave Japan the fishing concessions she sought. This was followed by the withdrawal of major Soviet and Japanese forces from the Manchurian frontier, evidently by mutual agreement, and by careful maneuvers in every international conference to avoid any association of the Soviet Union with the war against Japan.

Granted that the ultimate goal of Soviet diplomacy is a Soviet Asia, the immediate problem is to prevent the United States from dominating the Pacific and getting a foothold on the Asiatic mainland. Japan alone among the Asiatic nations is strong enough to play an important role in implementing such a policy. A moderately strong Japan is thus an indispensable instrument of Soviet diplomacy.

Significantly enough, Britain, which is also interested in preventing a one-power domination of the Pacific, must also work through Japan. The combination of India, Burma and Singapore might have served the purpose, but India is in the grip of a major revolution and Burma seethes with unrest and protest. Japan is the only country with the productivity, the organization and the necessary unity.

Ultimate Conflict over Asia

Incidentally, Soviet interests call for the ultimate elimination of British control in Asia as British interests call for the ultimate elimination of Soviet influence in India, Burma and China. This field of potential conflict is subordinated at the moment to the concern over United States hegemony in the Pacific.

How far will the U.S.S.R. go in its Japanese policy?

Will it participate in hostilities against Japan? Will it support Japan with food, raw materials, military supplies? Will it recognize and work with the Japanese-controlled Wang Ching-wei regime in China? Events will dictate the answers to these and related questions. It seems clear, however, that the same Soviet policy which calls for a moderately strong, friendly Germany likewise calls for a moderately strong, friendly Japan. British policy points in a parallel direction.

The war between Great Britain, the United States and Japan is a preliminary skirmish in the war for the Pacific. The outlines of that struggle are now being shaped. The Soviet Union will play a major—perhaps a decisive—role in it. Present Soviet diplomacy is built on a long-range perspective that makes Japan immediately, and Japan-China or perhaps China-India ultimately, the neutral or buffer area through which and over which the main battle will be joined.

China's Christian Front

By Mabel Ruth Nowlin

THE Christian front still holds in China. Despite shifting battle lines and the heavy toll of seven years of scorched earth war, it is proving its integrity, tenacity and capacity for creative suffering. At the outbreak of hostilities, the late Dr. C. Y. Cheng of the Church of Christ in China asked: "Is our Christianity for times of peace and prosperity only? Shall we not the more vigorously practice and promote it in these days of trial and suffering?" The Christians of China have given him an answer which has written an inspiring new chapter in the modern history of the ecumenical church.

As the Chinese soldiers withdrew from Shanghai toward the end of the black year 1937, the National Christian Council, daring greatly, launched a "Forward Movement." This would be significant at any time, since the council is composed of fourteen church bodies and ten national Christian organizations. Now this endeavor brought together the Christian forces in a new synthesis in an hour of great crisis. Its emphasis upon spiritual power, relief work and closer cooperation struck a note of triumph instead of defeatism. As in the early church, out of trials and tribulations came a fresh surge of courage and power.

New Grip on Faith's Realities

The movement challenged the churches to a deeper personal experience of the great realities of the "faith by which the church lives." It called them to face invasion and war by a wider experience of Christian fellowship and communion with God, a greater concern for winning men and women to Christ, and a new passion for the salvation and welfare of the community which the church serves—all mankind. To this trumpet call the churches have responded, doing their best to minister to the needs of the nation in the face of extraordinary difficulties. As the Forward Movement has rolled on, its plans have been revised from the findings of regional conferences. It now includes emphases on the importance of the witness of the church, on specific service for Christ, on careful training for service, and on the necessity of cooperation between all Christian bodies.

Chinese leaders and their missionary colleagues have worked shoulder to shoulder in carrying out this program. An editorial in the non-Christian secular magazine, the *China Critic,* said that "one of the things that have come out of the present war is the realization that whatever doubt may have existed in the past, the Christian missions in China have fully and indisputably justified their existence. Without a moment's hesitation they faced the test and were not found wanting. They will remain one of the most dramatic and epoch-making pages in the history of Christian missions. They have built themselves a record of which they may be justly proud. They have preached the gospel, not with words alone but by a practical demonstration of the love of God and the brotherhood of man. They have definitely found their place in the life of the nation, fulfilling great human needs in an hour of travail."

Chinese Leaders to the Fore

The form which this Forward Movement has taken varies in different parts of China. The following are a few examples showing the vitality of the Christian faith as it is being lived out amid conditions of untold suffering and uncertainty.

In north and east China there had been special emphasis during the past fifteen years on lay training. Interdenominational institutes, stimulated and sometimes sponsored by the National Committee for Christian Religious Education, prepared leaders to hold similar training conferences in their own denominations. One of the best of these N.C.C.R.E. institutes was being held near Peiping in 1937 when the war broke out there. Succeeding years have seen the missionary leadership put into concentration camps or repatriated, leaving only Chinese pastors and church members to carry on. So far as we have been able to discover, not one church has been closed for lack of funds. This is a remarkable fact, because no money has reached them from the West since the attack on Pearl Harbor, although such funds formerly were regularly provided. Increased self-support and help from local business men keep the churches functioning.

In many places in north and central China the Japanese have seized the church buildings, using them as barracks. The invaders have taken not only the buildings but all their equipment, usually acquired by the churches with great difficulty over a period of years. In spite of this, or perhaps because of it, the church, with the persistence shown by Christians through the cen-

turies, continues to live and grow. In some areas the Japanese have refused to allow meetings of more than thirty people in one place. Under these circumstances, the congregations subdivide into groups of the permitted number, which meet in the homes of members as well as in the church. It will be strange indeed if many new churches do not grow out of these thirties! The lay training of recent years has equipped these men and women to conduct worship and to carry on Christian activities despite the limitations imposed by the invader.

Work Continues in Shanghai

In the occupied city of Shanghai, a campaign in behalf of the suffering Christians of that area was undertaken some months ago. Since the Pearl Harbor attack, no relief funds from abroad have reached this great Asiatic city, filled with refugees from Europe's as well as from Asia's war. With a close cooperation previously unparalleled, the Christians of the various denominations set $500,000 Chinese currency as their goal. The campaign was carried on with a necessary secrecy which reminded one of the Christians of the catacombs. Reports of it reached us in language as veiled as that in the valiant chapters of the Book of Revelation. And these twentieth century Christians were aglow with the same light that shines in the New Testament. In the midst of food scarcity, incredibly high prices, constant anxiety and insecurity, the original goal of this interdenominational campaign was far exceeded. The total contributed came to $1,500,000.

In free China the double struggle to defend the country and to rebuild the life of the people continues unabated. It was a heartening experience to find the limited number of workers who normally labor in this region reinforced by national and missionary leaders from other denominations which have no churches there. From the far northwest Bishop T. K. Shen of the Episcopal Church reports: "In spite of widespread anxieties and dislocations, the church is having unprecedented opportunities. People of all classes—officials, soldiers, refugees—are most open to the gospel. During a week's retreat with fellow workers in Honan, our meetings were punctuated by the sound of the guns of the invaders only fifteen miles north of the city. In unexpected ways the Christian way of life is being made familiar to ever increasing numbers of people."

Churches Grow in Capital

In Chungking, the wartime capital, the past five years have witnessed a vivid demonstration of the

> Faith of our fathers, living still,
> In spite of dungeon, fire and sword.

When the Japanese carried on almost constant bombing of the city during 1939, 1940 and 1941, most of the local Christians evacuated to the rural homes of their relatives, leaving the churches empty. In the first attacks some of the churches were demolished. By 1941 the Methodist Institutional Church was in ashes from incendiary bombs, and all but one of the churches of other denominations in the city had been damaged more or less severely. But the *need* for the church in the life of that world capital had never been greater.

In the darks days following Pearl Harbor, Harry Silcock of the Society of Friends was loaned as a secretary to the National Christian Council. He instituted a prayer group of Chinese Christians of several denominations who met each week for Bible study and prayer "that Chungking may become a holy city." Like Jerusalem, Chungking is set on a hill. But there the similarity ends. To think of Chungking as a holy city requires a greater leap of faith than it does for you or me to pray that Chicago or New York may become the new Jerusalem. Yet these men and women believed that the sanctifying of Chungking is God's purpose.

This goal has not yet been achieved, but many are the evidences of a quickening of the city's religious life. The interdenominational worship conducted in English on Sunday afternoons has outgrown the largest room in Bishop W. Y. Chen's home, and has moved to the rebuilt sanctuary of the Institutional Church. The demand of young business men and women for Bible classes is greater than the leadership available for conducting them. The dormitories where commercial firms house their employees welcome Christian Bible and discussion groups.

How a Church Was Named

Grace Community Church, a non-denominational church organized in wartime and shepherded by Rev. Stephen Tsang, formerly of the Episcopal Cathedral in Hankow, attracts such a large congregation of people of all denominations that extra seats have to be brought in on Sunday mornings. It meets in the library of the Chiu Ching Methodist Boys' School. A large number of the board of stewards and of the membership are government officials. Like many others in Chungking, they are refugees from other parts of China.

The name for the church was suggested by Dr. Hollington Tang, vice-minister of information and one of the "pillars" of the church. "It is by the grace of God that we have survived the many perils of evacuation to Chungking. Let us name our new church Grace Church," he said. Grace Church it is, living up to its name in an inspiring way. In the Dai Chia Hang Methodist Church, the young pastor, just graduated from West China Theological Seminary, has built up a large youth fellowship which is the most active force in the church. Today the three strongest churches in Szechuan province are found in Chungking, where a few years ago the weakness of the churches was so evident.

For the past two summers a gospel team of lay men and women from the churches of Chungking and the Salvation Army has conducted outdoor preaching services each week in a crowded section of the city. During the winter the services have continued, being held successively in various churches. During the "week of witness" in November this gospel team conducted largely attended meetings in the Y.M.C.A. A churchmen's club, similar to the one which continues to be active in Shanghai, sponsors Christian social service projects, and also publishes a book of daily Bible readings that is used in many places in free China.

The evacuation of Christian schools from other parts of China as well as from western cities into rural regions is proving a blessing to many communities where Christian work had never before been carried on. Student service teams working during vacation time in country and city and the daily vacation Bible schools conducted by high school and college graduates create a steady demand for the expansion of Christian teaching. This results in the formation of new groups of "inquirers," many of which may ultimately be made into churches.

The location of the main office of the National Christian Council in Chungking is a good thing, for it enables the churches to cooperate with government agencies for the improvement of living conditions more closely than was possible before the war. The ministries of social affairs and public health have appealed to the churches for guidance and welcomed their help in these fields in which the Christian fellowship has long pioneered. The council has formed two new commissions to take care of the work developing along these lines—one on social work and one on Christian literature.

If space permitted, I could cite many other evidences that the Christian front in China not only holds but is being extended. Christians on both sides of China's endless battle lines continue steadfastly at work with high purpose. Hosts of Christian refugees fit into church life where they find it or start their own churches. New Christians find in Jesus Christ the power to match each day's difficult demands in a country which is being tested as by fire. More than seven years after this war began at the Marco Polo bridge in Peiping, the Lord is multiplying his witnesses in China.

Shall We Blame the Young?

By Oswald Garrison Villard

A DISTINGUISHED surgeon, himself a remarkable personality long the head of his professional specialty, astonished me the other day by saying that the younger generation was responsible for the political and social morass in which our country finds itself. He instanced his own children—nice people, he said, but largely unconcerned with what lay ahead. Of course, he added, "they are interested in winning the war and rejoice over our victories. But beyond that? Nothing. They do not care whether we give a President four or five or six terms. They are not speculating about the kind of country and world they will live in after their husbands and my son return from the front. All they ask is that life go on as before, with full freedom to have a good time and to concern themselves with their own affairs exclusively. As for history, they know no American history and they care nothing about it. Nothing in our institutions or form of government merits their attention. They could control the coming election, and they won't."

He insisted that the young people who are less well trained and situated than his and my children were if anything worse. They cared only for the "funnies," the movies and athletics. They could sing the "Star Spangled Banner" and take the oath to the flag, and then their patriotic duty was done. What they wanted, and would want after the war is won, is business as usual and complete freedom to go their own way. "The republic can go hang."

Not a New Complaint

All this is old stuff—as old as the hills—the only variation being this surgeon's emphatic stressing of the lack of interest in our institutions and our history. Always the elders bewail the lack of public spirit of the youth of the age. Yet the warmth of my friend's emotion affected me not a little. No one can deny after the *New York Times'* revelations that our young people are not being taught United States history. My own are by no means fortified with historical facts as to our country's evolution and they have not inherited their father's lifelong concern with the development of our American democracy and our governmental forms. Yet even here memory checked me. I remembered how long ago, when I was an assistant in American history at Harvard University, I was appalled at the ignorance and indifference of my students. Are we any worse than they were? Could not the *Times'* indictment have been handed down fifty years ago?

The Young Are Not Consulted

Well, the more I thought about it, the more I rejected the surgeon's verdict as to the guilt of our youth. The fault is doubly that of their elders—first, because we have let the world degenerate into its present disaster, and second, because we have not inspired them with real zest for the democracy and liberty for which the government assures them that they are fighting on so many fronts all over the world.

True, they should be more deeply concerned as to the future. That count, I must admit, is correct. It is a sad fact that the hundreds of organizations working for a better world have practically no young people in their ranks. The postwar world societies and councils comprise chiefly the middle aged or the old. It was, perhaps, more understandable in the piping times of peace that our city clubs and voters' leagues made no appeal to the young. But this is not the usual case of the older generation shaking its head and muttering the stale old *"O tempora, O mores."* This is a globe-shaking convulsion in which we live. Its equal and its horror have never before been witnessed on this earth, and we do not yet know whether our republic will survive the shock and the tremendous drift into centralization of government and totalitarianism.

To this menace our youth ought to be alive. Perhaps for the moment their lethargy may be excused by the

absence of millions abroad. It is not easy to ascertain how deeply the soldiers overseas are concerned with the America to be, except that they are infuriated against all labor unions and are bewildered and hurt that life goes on as usual here at home. They are intensely alive to our lack of a clear understanding of the utter hell in which they have been living, the indescribable horrors of death, wounds, and disease, and the utter degradation of their personalities on the Pacific isles, in the jungles of Burma or on the battlefields of France or Italy. I for one can understand how in their suffering they think that we at home should be wrapped up in the agony of mind and body which is theirs. How, for the moment, can they be expected to think about the America which is to be theirs when they return?

They cannot. It appears to be a fact, however, that when there are lulls and sojourns in rest camps there is some speculating. But, as one officer just back after two years in the Pacific reports, it is all among the enlisted men. The officers, he says, even when stationed in such a safe place as Australia, discuss neither the war itself nor the postwar world. It seems to be bad form, and so the debating and the planning are left to the men in the ranks—"the thinking bayonets."

The Shame of Our Cities

Whether in peace or war, I think the guilt for this lack of deep anxiety about our republic lies not with our youth, but with ourselves, their elders. For one thing, we have never really sought to draw youth into our councils. In many sleepness hours my mind has gone back to my early enlistment—at twenty-two—in the ranks of those who were striving to free New York from the curse of Tammany Hall, and how little effort, if any, was made to bring young men and women into the fight. Oh yes, in the parades—until parades disappeared—there were marching undergraduates. But that was practically all. There was no planning for youth, no drawing them together to say to them: "Look, this wonderful city is yours even more than ours, for you will hold it longer than we. In this city men, women and children perish daily—physically, morally, spiritually—because of horrible misgovernment, because of bestial exploitation, because of unnecessary illness, because of poverty, obscene housing, uncontrolled drink, because of lack of the chance to be decent and live decently. Come now, take over your heritage with us and help us to end this shame of America."

But no one spoke to them that way or opened the road to useful, yes, thrilling, activity. There was no decent Hitler to stage great shows with banners flying to marching feet—marching not for war or national socialism, but for civic peace and happiness and progress. We had a marvelous, colorful youth in our foreign groups eager to be drawn in, accustomed to pageants overseas, with their parents eager to give them costumes of the Old World in which to parade for the New. We had a great and dramatic civic history to portray on floats and by groups. But no. We did nothing among the foreign-born, nothing among the American-born youth. We never even went to the aldermen to demand a Manhattan Day in May for an annual festival of New York. We never even built lighthouses of good government to offer the youth of every district something else than the lures of the Tammany-run saloons, brothels, gambling dens, district gangs and political clubs. It is appalling to look back and think of the opportunities missed, the failure to teach true Americanism, the responsibilities and honors of citizenship, the comradeship to be found in all groups, and the real patriotism of service in a glorious cause, all linked up with the building of a better and nobler city.

It Might Have Been Done

No, it is not a dream; it could have been done. It lacked only a leader with something of the showmanship of that group of German scoundrels who used it to betray, to mislead, to butcher German youth. And what we failed to do in our cities we have failed to do in our country as a whole. It is not the fault of youth that they have not been taught American history, that they can go through schools and colleges, private and public, without a scintilla of knowledge of America's past. It is the fault of the elder generations. It is certainly not wholly the fault of our young people that they have no enthusiasm for public affairs, that in this coming election they are reflecting little about its effect upon the American tenents, upon our governmental machinery. It is not wholly their fault if they are primarily concerned with the personalities involved, or with the question of an international organization, which may or may not come to pass, combined with such issues as spheres of influence and power politics across the seas, when there are such vital issues here at home to challenge one and all, when the American way of life and the moralities themselves are at stake.

Leaders Share Responsibility

If anyone could point to great leaders steeped in ethical considerations, moved by genuine altruism and a patriotism transcending all party or personal advantage, and pointing the road to a juster and freer and peaceful America, then we could properly indict youth for its failure to follow. But not today. I suppose there are cynics who will say that we never had such patriots, that we have never had men who will rise above party and personal ambition. That slander I repel. I have known such men in public life, and I have read of others.

More of them are what the people of the United States are craving today. They have always wanted to believe in the rectitude and unselfiishness and patriotism of their public men, and they hate their present complete loss of faith in those who have come to the front—in the Roosevelts, who promise most solemnly not to do things and then do them, the Wendell Willkies who attack the President one day and embrace him and his works the next, who blow hot and cold, who don't "stay tied." Can we do anything better when our soldiers return than to give them the chance to take hold and urge them to do so, and guide them where we can, admitting our own fault in not having inspired them before? It is the least we can do. Until we do it we certainly have no right whatever to lay the blame upon youth.

BOOKS

What is the Good Life?

THE QUEST FOR MORAL LAW. *By Louise Saxe Eby. Columbia University Press, $3.25.*

THE ETHICAL confusions in which men grope and blunder can be analyzed into uncertainties about the answers to questions like these: Is there a "moral law"? If so, what are its origin and sanctions? Is the moral law (assuming that there is one) the expression of a superior will imposing requirements upon those subject to its authority under penalty of guilt and punishment, like the criminal laws enacted by a legislative body or the edicts of an autocratic monarch? Or is it like the laws of nature, which command nothing but are merely formulations of the orderly way in which things happen? One who commits a felony, contrary to the statute in such case made and provided, breaks the law and incurs a penalty. But one who slips on a precipice and falls to his death does not break the law of gravitation; he only illustrates it; and there is no law of nature which says "Thou shalt not slip." To which class, if either, does the moral law belong? And if it is a body of commands, what are they? And, back of all this, is man a creature gifted with freedom of choice, so that his behavior can have a moral quality?

All these questions and the story of man's search for answers to them are the concern of the first, and greater, part of Miss Eby's excellent book, which may have been designed as a textbook in ethics for the young ladies of Milwaukee-Downer College where she teaches philosophy. (If so, they are fortunate students to have such a competent instructor in ethics, and one who can write a textbook that does not have the odious marks of one.) The latter part looks to the present and the future, considers the ethical implications of our modern understanding of man's complicated psychophysical nature—glands included—and of his intricate involvement in social and economic situations beyond his individual control, contributes helpful suggestions concerning the application of scientific method to the determination of what is morally good and the means and motives for its attainment, and discusses incisively the more important ethical problems that still await a more perfect solution, such as those having to do with power politics, sex, wealth, race and social justice.

Early chapters deal with the ethics of Confucius and Gautama Buddha. More familiar ground is reached in the discussion of Socrates, whose lofty concept of the imperative of right and duty is found to rest on a singularly flimsy foundation, the memory of "forms" carried over from an earlier existence when man lived closer to the divine sources of his being. Fortunately, there is much more than that in Socrates. Miss Eby's chapter on Socrates is, in my judgment, an extraordinarily fine piece of analysis and exposition. (Typographical errors should seldom be mentioned in a review, but I cannot omit reference to one which reverses the slip that every proofreader fears he will some day let get by him with libelous consequences. "The strong ethical motive," we are told on page 54, led Socrates to "discard the popular stories of the *immortal* deeds of the gods.") Socrates had a high opinion of man's ability to know the right by reason plus reference to the absolute "forms," and confidence that if man knew the right he would do it. This furnishes ground for an optimistic view of society and for a program of education and democracy. The Apostle Paul took into account another factor when he said, "The good that I would, I do not."

Aristotle does not lend himself quite so easily to concise presentation, nor is the brief treatment of "Jesus and the Jewish-Christian heritage" as expert as some other parts of the history. Is it quite true that it was a fundamental principle with Jesus "that the status of each man in the eyes of God is determined by his status in the eyes of his fellow men"? The author says this twice, once in the chapter on Jesus (p. 76), and again in criticizing Kant (p. 151) for holding a different view. I would say that a man's standing with God depended more on what he thinks of his fellow men and does for them than on what they think of him. The author is right in giving "the eschatological goal of membership in the Kingdom of God" a central place in Jesus' teaching about the good life, and in saying that he undertook no campaign for the reform of social institutions, but her affirmation of his "preoccupation with the individual" and of the almost complete absence of any teaching about social matters would have to be argued about.

It is gratifying to observe that Miss Eby stands in no awe of Thomas Aquinas. "He confused with well established moral laws and divine commands all sorts of extraneous elements: traditions, customs, opinions, and judgments ranging in degree of certainty from a fair degree of probability to patent falsity, with no distinction between them." He had a definite answer to every question, but many of his answers were wrong. Examples are given to prove it. Even so, he may have been "the finest flowering of all that the Middle Ages had to give to the world."

Space forbids following through the chapters on Spinoza, Kant, and the nineteenth and twentieth century "ethicians" (Miss Eby's new word) who worked toward making ethics the empirical science that she is convinced it must increasingly become. The roots of that movement might be more fully traced in the eighteenth century and in the writers whose anti-clericalism drove them to seek a secular sanction for morality.

W. E. GARRISON.

Books Received

Say Yes to the Light. By Allan A. Hunter. Harper, $1.50. To the practical guidance which he offers concerning the meaning of the teaching of Jesus for individual lives and the reasons for following it, Dr. Hunter adds a spirit of high hope which furnishes the motive for courageous endeavor. The title itself implies faith that there *is* a Light, and that man can see it, and that he has within him the power to go the way it beckons. The book is conceived in concrete terms, with little analysis of presuppositions which might be, and in another kind of book should be, defined in terms of theology or philosophy. The pacifist argument in the closing chapter shows the author wrestling with the dilemma produced by the interplay of absolutes and the lesser imperatives of human society.

Ah, the Navy! By Stephen Sheffrey. Dorrance & Co., $2.00. A gob's-eye view of the navy ashore and afloat, and especially of such episodes as are considered amusing to tell about in proportion as they are disagreeable to experience.

The Way of Worship, A Study in Ecumenical Recovery. By Scott Francis Brenner. Macmillan, $2.00. (To be reviewed.)

The Church Must Win! By Charles Tudor Leber. Revell, $1.75. The author, who is secretary of the Board of Foreign Missions of the Presbyterian Church, U.S.A., discusses "the place, power and promise of the Christian church in the conflict of our time," with

many specifications of factors in the conflict, both at home and abroad, and of resources which the church has and must use to win the victory that he believes it can win.

The Scientific Spirit and Democratic Faith. Introduction by Eduard C. Lindeman. King's Crown Press, $1.25. The thirteen papers prepared for the Conference on the Scientific Spirit and Democratic Faith, held in New York city in May 1943, are grouped under three heads: "The Authoritarian Assault on Democracy," "Science and Morality," and "Religion in Relation to Science and Democracy." No Aristotelian neo-Thomism, no yearning for a disciplined and unified world at whatever cost to human liberty, dominated the program of this conference. The authors, including men like Horace Kallen, Max Otto, Arthur E. Morgan and Mark May, not only uphold free inquiry, scientific method and the democratic process, but they attack with vigor the various forms of authoritarianism which, under cover of religion, belittle and undermine these things. The closing chapter is an incisive essay on "The Power of Free Religion" by Prof. Herbert W. Schneider.

The White Feather. By Merritt Parmelee Allen. Longmans, $2.00. A Civil War story, from the Confederate side, for the special glorification of Morgan and his men.

Waldport Poems. By William Everson. United Press, Camp Angel, Waldport, Oregon, 25 cents. Formless and bitter poems from a labor camp for conscientious objectors.

Evidence. By Elizabeth Pinney Hunt. Bruce Humphries, Boston, $1.00. Verse, which comes nearer to success when it follows somewhat conventional patterns in treating high themes than when it deals with leaders in Congress and the administration.

Blood of the Tenement. By Vincent Ferrini. Sand Piper Publishers, Lynn, Mass., 50 cents. Poetry of revolt, with the violence, formlessness and occasional flashes of imaginative fire that revolt implies.

Private Smith's Return. By Manfred Carter. Wagon & Star Publishers, Los Angeles, 50 cents. Poetry of more skill and disciplined vigor than is common in most thin pamphlets of verse in which sensitive young souls comment critically upon war and its attendant circumstances.

PAMPHLETS

The Negro in America. By Maxwell S. Stewart. Public Affairs Committee, 30 Rockefeller Plaza, New York, 10 cents. Brief (32-page) summary of the important recent work by Gunnar Myrdal, *An American Dilemma* (Harper).

Here I Come. By J. Frederic Sanders. De Vorss & Co., Los Angeles, 75 cents. Thirty-seven thumb-nail essays designed for inspiration and edification.

The Fourteen Stations of the Cross. By Otha L. Clark. Sermons by a minister who believes, with justification, that Protestants might make more use of the "stations" to stimulate devotional and ethical reflection even though the identification of the places along the Via Dolorosa may rest on little or no historical evidence. The author, a Ph.D. in Old Testament from the University of Chicago, was led to these thoughts by a visit to Jerusalem. (No publisher, no price.)

The Gist, A Peace Digest. "The Gist," 21 Coolidge Hill Road, Cambridge, Mass., 25 cents. Sponsored by the Fellowship of Reconciliation and the National Council for the Prevention of War. Extracts from many sources.

The Threshold of Marriage. Morehouse-Gorham, New York. Advice to those about to be married. An American edition of a 32-page pamphlet first issued by the Church of England Moral Welfare Council.

Into Action, The Church Plans Advance. By A. M. Chirgwin. Committee on Missionary Education, United Church of Canada, Wesley Bldg., Toronto, 50 cents. A substantial 100-page survey of some problems of the churches in various countries now and their prospects after the war.

A COMMUNICATION

To Our Fellow Christians in the United States:

Last year the central committee of the Latin American Union of Evangelical (Protestant) Youth sent a letter to the President of your country, Mr. Franklin D. Roosevelt, expressing its point of view in regard to the campaign against Protestant missions in Latin American countries which was being carried on at the instigation of the Roman Catholic Church. In that note we pointed out:

1. That the influence of Protestant missions, from all points of view—spiritual, moral, cultural, social, educational, civic—could hardly have been more beneficial and that it has even benefited the Catholic Church because she has thus been obliged to examine various aspects of her own position and to try to correct some faults.

2. That only theoretically does the Roman Catholic Church include the great majority of the inhabitants of Latin America in its membership, because almost all those who call themselves Roman Catholics are such only by tradition or convenience or superstition or fear; and we might add that the Catholic Church counts as members many who no longer consider themselves such.

3. That Protestant missions, far from being an obstacle to the good neighbor policy, are rather a factor which favors that policy, inasmuch as the people respect them knowing that they are disinterested and constructive.

4. That the Four Freedoms proclaimed by Mr. Roosevelt would be in danger if the campaign against Protestant missions should triumph.

We explained in the former letter why, in each case, the Four Freedoms would be in peril if the Roman Catholic campaign should be successful, and with respect to the freedom to worship God we said: "Such a campaign is the first step in the direction of curtailing or destroying the free profession of religion. We know positively, for there is abundant evidence, that wherever she can, the Roman Catholic Church exercises pressure against Protestants and, in general, against all those who do not share in her ideas, and even persecutes them or causes them to be persecuted. We do not want to have happen here what occurred in Spain, where, since the triumph of the nazi-fascist Franco, the Evangelicals have been subject to restrictions and humiliations of all sorts and gospel preaching has been prohibited."

What has happened since that last letter was sent confirms us in our opinions. In the first place, the measures taken to restrict the sending of Protestant missionaries to these countries have not served in the least to strengthen the good neighbor policy. We are pained to note that in several of these countries there exists toward the United States more suspicion and less confidence than formerly. We say this fact pains us as Christians, children of one Father, because we consider ourselves brothers of all men, of whatever country, and we know what a splendid contribution the United States has made to civilization in general and to the Americas in particular. Therefore, it is not the existence of Protestant missions which endangers the good neighbor policy. The source of that danger lies in other factors which it is not our purpose to examine here.

On the other hand, for some time back the Roman Catholic Church has been intensifying her attacks on Protestantism in the various countries of Latin America. To that end she does not hesitate to use any means whatsoever, such as alliances with governments, influencing them to exert pressure in various ways against the Evangelicals, and also slandering of Protestant churches. In some countries freedom of worship is in danger, because it is being more and more restricted in spite of constitutional and legal provisions which definitely protect it. We have a case in point in one of our countries where Catholic religious instruction has been imposed upon the public schools, where teachers and pupils are obliged to attend religious ceremonies of that church, and where conscripted men in the army are punished for not confessing said religion.

We address ourselves to you, our brothers in the United States, so that you may understand the situation and not be misled by possible misinformation. We would emphasize two important points:

1. We firmly reject the idea that Protestantism is an exotic plant in these countries. Protestantism is a Christian movement, adequate for any people. If it were not, why does it have so many devoted and enthusiastic members among persons of widely differing races and national traditions? If not, why could it be drowned only in blood in Spain in the period of the Inquisition? If it were so contrary to the genius of the Latin peoples, as the Roman Catholic Church pretends, she would not have needed to use all her strength and might against it. Moreover, this our organization (Latin American Union of Evangelical Youth) which herewith addresses you is a perfect demonstration that Protestantism, or the Evangelical church, has a real place among our peoples. It is the result of the Lima Congress of February 1941, which was an expression of the vitality of native Protestantism in Latin America. This may be gathered as much from the significance of the task of its preparation, organization and realization, as from its composition (almost all the delegates were nationals, only two were not) and from the results obtained. All this could be appreciated by the fraternal representatives of the Protestant youth of the United States, who, with great sympathy and interest, attended all the sessions and expressed the cordial and friendly greetings of our brethren of that great country.

2. We firmly reject the idea that our words may be prompted by fanaticism and intolerance. All that we Protestants of Latin America are asking for is that we be given equality of opportunity with Roman Catholics to profess our own religion according to the dictates of our own conscience. That is to say, we wish the same liberty which Roman Catholics enjoy in your country, where they are in the minority. We would repeat that we respect Roman Catholic people, especially those who are sincere; but as Christians, and therefore lovers of freedom of conscience, we cannot accept the policy of the Roman Catholic Church which is opposed to such liberty. Please note that the position of said church in this regard is reflected in these words of Louis Veuillot: "When we are in the minority, we demand religious freedom in the name of your principles [Protestant]. When we are in the majority, we deny it in the name of our principles [Roman Catholic]." All that may be deduced from this acknowledgment is very dangerous, and not only for us Protestants of Latin America in view of what it may bring forth, but even for you. Even if the Roman Catholic Church in your country be in general superior to the same church in our countries, the official policy of that church in its entirety is opposed to freedom of thought and speech and religion. If this policy triumphs in Latin America, it will function more and more aggressively in other countries, including the United States.

Comisión Central Provisional, Latin American Union of Evangelical Youth, Buenos Aires, Argentina.
RAFAEL R. HILL, President.
MARUJA I. DE LURÁ VILLANUEVA, General Secretary.

CORRESPONDENCE

No Time for Celebration

EDITOR THE CHRISTIAN CENTURY:

SIR: From every state one sees inquiries which can be summed up as follows: "Our church is getting ready to celebrate Victory Day when it comes. I have been appointed chairman of the day's activities. What would be appropriate?

It seems to me that no Christian church ought to *celebrate* a military victory. But it certainly would be in order to have a day's service centered about (1) sincere thanksgiving that the insane slaughter has ceased; (2) humble repentance for our own guilt in bringing this war upon our youth; (3) prayer that hatred and revenge may be kept from the peace table, and genuine peace may be established in the spirit of the Sermon on the Mount. If we mark the closing day of this war by celebrating military victory, that victory will turn out to be a snare and a delusion.

Merom, Ind. CARL J. LANDES.

American Diplomacy

EDITOR THE CHRISTIAN CENTURY:

SIR: May I thank you for the article, "Why Hide Our Protestantism?" by George P. Howard. Your journal has been rendering valiant service in throwing light upon dangerous trends of American diplomacy. One suspects that there is a conspiracy of silence among many journals owing to financial or political reasons, when questions of Roman Catholic policy are raised. The Christian Century is one of the few periodicals that are courageously facing such issues in our country today and their impact upon the rest of the world.

First Congregational Church, Washington, Conn. WILBUR S. DEMING.

Negro Nurses

EDITOR THE CHRISTIAN CENTURY:

SIR: The recent announcement that the Massachusetts General hospital is to accept student nurses without regard to race or color is an encouraging recognition of the movement to extend this opportunity of training to qualified Negro women. It should be noted that for twelve years the Boston City hospital has had this practice and Negro students and nurses have been accepted there by staff and patients alike. The Boston City hospital which serves the vast diversity of a modern municipality has been an excellent testing ground for this plan and in view of the serious shortage of nurses at present and the increase in future needs it would seem to be a favorable moment for other hospitals to fall in line with what is no longer an experiment except in the application of social need and justice. This is in keeping with the tradition of the Massachusetts General, which was one of the first, if not the first, to recognize social service as an adjunct of hospitalization. And since social service and economic justice are inevitably related to each other this becomes a step that is in line with that tradition.

It is obvious to students of sociological problems in our country that the Negro question is becoming the immediate and vital test of our democracy. If we continue to profess ourselves its champions and exponents while we restrict and, in large areas, deny its application to our black citizenry we are not only weakening our opportunity of world leadership, but we are storing up for ourselves a serious threat of social and economic strife. Everything, therefore, that provides new opportunity of employment and training to Negroes becomes a safeguard against racial insurrections. The time has passed when fair words unsupported by deeds promise us protection. They may even do the opposite. One open door of recognition is worth more than a hundred resolutions which open no doors save the doors of talk and in consequence only add to our accumulated hypocrisy.

Newton Centre, Mass. E. C. HERRICK.

Pacifist to Patton

EDITOR THE CHRISTIAN CENTURY:

SIR: As a Christian pacifist, I wish to pay tribute to "Blood and Guts Patton," recently advanced to the permanent rank of major general by the Senate because the Military Affairs Committee recognizes him as a "great soldier." If I were a militarist, Patton would be my number one American hero of World War II. Here is the ideal soldier, who "swears like a trooper" and swashbuckles along the firing line wearing two pearl-handled six-shooters, symbols of the lawless American frontier. He stirred the complacency of the home front at a critical moment last year by slapping a bed-ridden boy and calling him "yellow." He made our silk-hatted diplomats tremble over their teacups when he blurted out realistically that our stake in this war consists in getting up on the driver's seat with Britain, to help hold the

reins and whip over the rest of the world. Now he adds this bit of practical advice for the edification of our American boys fighting in France: "The way to fight Germans is to ram a bayonet into their belly-buttons and rip 'em up and down."

My admiration for Major General Patton as a militarist soars higher with every bit of wisdom that falls from his lips. Here is one of the few master-minds of our high command, who is right up there with our men, taking the rap. He is utterly candid about war. This is no premier or president spinning fine phrases about national destiny and honor behind a battery of microphones on the home front! Nor is this man one of the millions of armchair strategists sitting by the radio and gloating over the advance of red pencil lines over the globe, without imagination as to the cost in blood. Major General Patton is no sentimentalist, he is a realist. He is "blood and guts." We owe him a debt of gratitude, because he symbolizes militarism at its best.

San Mateo, Calif. SIDNEY H. BUCKHAM.

Chaplains: Protestant and Catholic

EDITOR THE CHRISTIAN CENTURY:

SIR: I have read your article in the July 5 issue of The Christian Century and Mr. Beers' letter in the issue of August 23 concerning religious discrimination which affects the chaplains. I am an army chaplain, and it makes me very disappointed to find among my clergymen brethren a tendency to find fault instead of seeking the best in those with whom circumstances have placed them to work. There are, of course, instances of discrimination by Catholic priests. I have seen such discrimination by Protestants also, so it isn't a one-way proposition. To date, I have served on three different posts and have come in contact with ten or more Catholic chaplains, as well as twice that number of Protestant chaplains. On the whole, the chaplains are cooperative and sincere. I have yet to see any Catholic chaplain discriminate against a Protestant Christian.

Right now there are three of us working together, two Protestants and one Catholic. We work as a team for the good of Christian work on our post. It is not a circumstance-enforced cooperation, but one that is sincere and genuine in spite of our theological differences. Recently I was arranging for a civilian minister to take my service at a neighboring field where the Catholic chaplain and I every Sunday evening hold services. I was concerned lest some of the arrangements of setting up equipment for the Protestant service might be forgotten in my absence. The Catholic chaplain spoke up voluntarily, "Don't worry about your service while you are away. I personally will not leave the field until your substitute has everything arranged and is actually starting his service." And he was as good as his word. It would be good for our fault-finding brethren to take a bit of Jesus' advice and cast the beam out of their own eyes before trying to remove the mote out of the eyes of others.

3024th Army Air Forces Base Unit, Marana, Ariz. BRUCE ROBERTS, Chaplain.

Peacetime Conscription

EDITOR THE CHRISTIAN CENTURY:

SIR: The President's recent demand for compulsory military training in peacetime confirms the suspicion of many as to his totalitarian ideals and ambitions. If such a pernicious practice is imposed upon American youth, the dictatorship would be about complete. The attempt to fasten this evil institution upon the nation under the spell of military necessity would constitute a cowardly gesture and a moral outrage. Compulsory military training in time of peace is un-American, undemocratic, unconstitutional and a flagrant violation of Christian ideals and principles. It would deprive American youth of the very freedom for which we are supposed to be fighting.

The country now has nearly ten million trained soldiers who would be available for any emergency that might appear in the near future. Besides, if the present war is being waged to put an end to wars, compulsory military training will not be necessary. If the government needs soldiers for police purposes let them hire volunteers, but let not America resort to a form of human slavery in its effort to satisfy the desires of its warmongering dictators.

Dormont, Pa. E. J. YOUNG.

The Bhagavad-Gita

EDITOR THE CHRISTIAN CENTURY:

SIR: Stanley Jones tells of a Hindu once saying: "We should exchange sacred books—you of the West should take the Bhagavad-Gita, for it teaches war, and we of the East should take the New Testament, for it teaches men to love their enemies. It would suit us both better." If that Hindu could have read the wartime editorials in The Christian Century on the different roles that the church and the individual Christians should play in wartime, he might have said: "American Christians should have two sacred books—the individual Christian should take the Bhagavad-Gita, for it teaches war, and the church should take the New Testament, for it teaches men to love their enemies."

Fort Worth, Tex. C. WILLIAM LADWIG.

Food for Thought on Conscription

EDITOR THE CHRISTIAN CENTURY:

SIR: The President has asked the public to do some thinking about the advisability of peacetime military conscription after the war ends. His secretary of war, Henry Stimson, states, "It is my view that the most important provision which can be made by Congress and the American people . . . is a system of universal military training." The *New York Times* and the *Washington Post* editorially support Mr. Stimson. In New York a so-called Citizens' Committee for Universal Military Training has been formed.

Let us do some thinking on this passage from a pronouncement issued March 13, 1944, jointly by the educational policies commission of the National Education Association, the American Association of School Administrators, and the problems and plans committee of the American Council of Education: "In our judgment it is unwise to commit the nation at this time to a year of universal military service. . . . Until the postwar national situation is clarified, it seems to us extremely unwise and even dangerous to commit the nation to such a revolutionary change in fundamental national policy. . . . The American people are fighting this war with the high hope that it will eventuate in an enduring peace. We look for measures of international cooperation which will reduce the necessity for large-scale postwar military establishment. If, against the background of these great expectations, a year of compulsory military training is urged, many Americans will interpret such action as a signal for the return to the cynicism of the 1920's, or as an admission that we shall all continue to live in an armed camp and that the hopes of a peaceful world are not to be realized."

The words of a manifesto signed by prominent citizens of fourteen countries in 1926 on this grave issue are worth thinking about, too: "It is our belief that conscript armies, with their large corps of professional officers, are a grave menace to peace. Conscription involves the degradation of human personality and the destruction of liberty."

As to the effects on individual character and personality, I offer the considered words of one who today is subjected to the present program of conscription: "It encourages hypocrisy, wishful thinking, gold-bricking, self-deception, submissiveness, laziness, idle grumbling, selfishness, sheepish citizenship, and countless confusions and stupefactions of the mind. It discourages honesty, responsibility, initiative, independence, constructive thinking, strength of character, and mental health in general."

The time is at hand when the Christians of America must unite for a concerted effort to defeat this attempt from within to take from us the freedoms which the enemy from without have not been able to take.

Pinehurst, N. C. MARION P. BRYANT.

NEWS *of the* CHRISTIAN WORLD

Hope for Relief From the Robots

London Hospitals are Being Evacuated from City—Observe a National Day of Prayer Throughout England

(Correspondence from England)

LONDON, Aug. 23.—What bearing has the victorious Battle of France upon the flying-bomb attacks? That question cannot yet be answered. The bombs ebb and flow; sometimes more at night, sometimes more in the day. There are lulls but we cannot yet escape from this terror. Last week it was announced that among the hits made in previous attacks was one upon the grounds of Buckingham Palace. Happily there were no casualties. Dr. Johnson's house on Gough street was hit, as was Butchers' Hall. There were 2,441 civilians killed in the air-raids of July and 7,107 injured. It is noted that there has been a definite reduction in the toll of victims. They are only one-third as many as they were at first. It now takes three bombs to kill one man. Our defenses are believed to be growing more effective, but there is still an ordeal to be endured. We have still to learn more of V-2.

* * *

Hospital Patients To be Moved

The patients in London hospitals are to be moved to safer quarters. This leads me to say how splendidly in the main the people of this country have taken the call to entertain the children and their mothers as well infirm folk. Of course there have been difficulties on the one side and harshness on the other but in general the work has been done well and has drawn out an immense amount of good will. Perhaps the diminishing toll taken in human life may be due partly to this and partly to the quickness of the Londoner to take cover. He is not easily rattled and his Anderson and Morrison shelters are put to good use. Mr. Morrison has denied the widespread allegations of wholesale looting of bombed premises by organized gangs of professional criminals. Londoners have stood this ordeal with fortitude but they do not profess that it has been anything but a trying experience.

* * *

Issue Call to Day Of Prayer

Sept. 3 is to be a National Day of Prayer. The Archbishop of Canterbury will conduct the morning radio service from a studio and the moderator of the Church of Scotland will conduct the evening service from St. Giles' Cathedral. The Archbishop of Canterbury is also to address the forces by radio and it is hoped that the Roman Catholic Archbishop of Westminster will likewise talk on that day. We have had such days when our peril was grave and the world almost gave us up for lost. It should be no less needful to unite in prayer when the light is shining. In such an hour the goodness of God should lead us to repentance.

* * *

Build Church In Jungle

A member of the church at Aspley, Nottingham, describes in the parish magazine what is believed to be the first jungle church at the fighting front. This officer decided to turn an unused *basha* hut into a permanent little station chapel. With one or two other officers and some of the men he built an altar and made a bell from a shell case. "It might have been an English village church at home," he writes. By Sunday morning there had appeared a really lovely reading stand for the altar for communion and two fine candlesticks, all made by the men. The cook decorated the church with flowers gathered from the jungle, and it was a "perfect picture."

* * *

Ask Aid for Starving Europeans

The National Peace Council at its annual meeting recently held in London adopted a resolution calling "public attention to the urgent need for more adequate action to save the starving and undernourished peoples of Europe . . . not only on the grounds of humanity and compassion but as an assurance that the declared aims of the United Nations, to restore freedom and democracy and to build a new order of peace and prosperity in Europe, are not to be frustrated by the misery and hopelessness which the conditions of war are engendering among the peoples concerned."

* * *

And So Forth

Mr. Churchill has appealed for more books to be sent to the forces. The first appeal which he made for this purpose was on the deliverance of Africa. If the civilian knows the pleasure of losing himself in a book, still more urgently must the fighting man need this escape.

A conference on gambling is to be held in London in October. There is some fear that this evil may increase after the war. The Archbishop of Canterbury will preside.

Sunflower seed is to be turned into a variety of products in a new industry which is about to be started in rural Hertfordshire.

EDWARD SHILLITO.

Flying Bombs Hit Co-op Centennial

Flying bombs have put a stop to British plans to celebrate the anniversary of the foundation at Rochdale, England, in 1844 of the consumer's cooperative movement. The movement has over 9,000,000 members in Great Britain now, sells one-third of the milk and one-fourth of the rationed foods in that country. Its assets there are worth over $1,600,000,000. Its most distinguished member is probably A. V. Alexander, first lord of the admiralty.

Back-to-School Plea by Pastors

St. Louis Superintendent Asks Aid of Ministers—Denounce Race Rumors as Trouble-Breeding Gossip

(Correspondence from St. Louis)

ST. LOUIS, Sept. 1.—As the public schools are preparing to open next Tuesday, Philip J. Hickey, superintendent of instruction, has sent out an appeal to ministers to urge young folk of high school age to return to school. Each year of the war has seen fewer boys and girls in high school classes and a great increase in the number of those going to work. In this city there has been a total loss in high school enrollment from June 1941 to June 1944 of 17.5 per cent. Mr. Hickey in his letter to the ministers answers those who say that these young people should stay in war industries: "We are going to win the war. Peace will follow. How long? How secure? The education of our boys and girls is the very best preparation for a secure and lasting peace. Their battle station is in school."

* * *

Race Relations Commission Concludes Study

The St. Louis race relations commission concluded in its recent meeting that rumors of race distrubances, immediate or impending, in this city are without basis in fact. White and Negro members of the commission agreed upon this statement. One of the rumors widely circulated said that the Negroes were planning "push days" on which they would push white people off the sidewalk or jostle them as they entered streetcars. Another rumor was that downtown stores had stopped the sale of ice picks because a suspiciously large demand for them had developed and it was known that some buyers meant to use them as weapons. An inquiry among the stores about their sales of ice picks revealed that there had been no unusual demands. Local newspapers have warned against the spreading of false rumors and against generalizing on the basis of occasional incidents. The race relations commission has urged that rumormongers be reported to the police or to federal agents.

* * *

Sees Nothing Juvenile In Delinquency

Berenice E. Gurney, supervisor of Tower Grove Park, says: "There is nothing juvenile about delinquency. Wherever you find a delinquent child, there has been first a delinquent adult somewhere. Children must be regarded as members of a family unit." With this conviction Miss Gurney planned and supervised a family recreational program in this large and beautiful South St. Louis municipal park. Believing that the family as a unit ought to get outdoors during summer evenings she under-

People, Church and State in Modern Russia
By Paul B. Anderson
How important is Religion to the Russian People? What is the true attitude of the Soviet State toward Religion? Will the difference in Russian and American approaches to Religion prevent cooperation after the war? These are crucial questions today. Our ability to cooperate with Russia in the future depends to a great extent on our finding the answers to them—a new book written by the outstanding Western authority on religion in Russia provides such answers. It presents an up-to-date, objective analysis of the religious situation in Russia today. $2.50

The Way of Worship
By Scott Francis Brenner
The urgent need for a united Church is almost at the crisis stage, maintains the author. He gives with thoroughness the argument for a recovered appreciation of the unifying element in historical worship, and particularly for the supreme importance of the Holy Communion as a rallying point for ecumenical Christianity. $2.00

Aids to Worship
Edited by Albert W. Palmer
AIDS TO WORSHIP is a treasury of devotional literature. The material is arranged so as to be available for a great variety of worship services. To this end each selection, prayer and poem is given a number whereby it may be announced or printed on the order of service. The selections are varied in length so as to meet the needs of different occasions and are arranged for unison as well as responsive reading. The wealth of devotional literature outside the Bible, long drawn upon for hymns, is now definitely recognized in this collection as also valuable for other parts of the worship service. $2.00

The Arts and Religion
By Albert E. Bailey, Kenneth J. Conant, H. Augustine Smith and Fred Eastman
Comprises the recent Ayer Lectures, given at Colgate-Rochester Divinity School. It is made up of four chapters, in each of which one of the authors analyzes the relation of religion to the field of art in which he is most interested. Dr. Bailey discusses sculpture and painting; Professor Conant, architecture; Professor Smith, music; and Professor Eastman, drama. It is copiously illustrated. It is unique in presenting the contributions of the five arts—music, sculpture, painting, architecture and drama—to religious understanding. $2.50

Your Child's Religion
By Mildred and Frank Eakin
This remarkable book will help you to explain religious concepts in terms that your children will understand and to bring them to a realization of the Christian spirit.
It is readable, practical, broad-minded, and comprehensive. $2.00

At your bookstore or from

THE MACMILLAN COMPANY
60 Fifth Ave., New York 11
Boston Chicago Atlanta
Dallas San Francisco

took a three-point family recreational program which began on June 26 and has continued throughout the summer. The three points have to do with games and exercises for men, women and youth respectively. The younger children are cared for by special supervisors. An average of 150 families have enjoyed this program for five nights each week during the summer.

* * *

City Prepares for Unemployment

St. Louis is one of the first major cities (some say the first) to provide for post-war unemployment and civic improvement by voting a large bond issue. Both the Democratic and Republican parties slated the eleven items, costing a total of $43,527,000, which were voted on separately. With unexpended funds from previous bond issues this will give the city $63,370,000 to spend on improvements and at the same time to supply jobs. The projects which will benefit by the bond issue are hospitals, parks, airports, bridges and underpasses, street improvements, and other civic reconstructions of permanent economic and social value.

* * *

Urges Creation of New TVA

Ralph C. Abele, minister of Holy Ghost Evangelical and Reformed Church, preached recently on flood and drought control and urged the creation of an "MVA"—a Missouri Valley Authority. "Important to ponder is the truth that such flood and drought as visit our valleys and hills are not unavoidable," said Mr. Abele. "We regard them as punishment for our sins of neglect . . . What happened in the Tennessee valley can happen in the Missouri valley. It is a business of the first importance for us to make it happen. That means the sharing of a vision and a task magnetic enough to pull men out of the bogs of selfish interest and lift them out of divisive provincialism; deliver families from drudgery, fear and premature death; harness the latent energies of air and land and water for the common good. People looking for signs of ability in candidates might do well to put this question to every one, no matter for what office he is running: 'What do you think of TVA? What do you think of an MVA?' "

* * *

Broomfield Retires, Holt Takes Over

The retirement of Bishop J. C. Broomfield of the Methodist Church has been the occasion for the appraisal of the excellent work he has done in this border area where the Methodist Episcopal Church and the Methodist Church South overlapped before they were united. Bishop Broomfield was the only bishop to be selected from the Methodist Protestant Church, a denomination that had no bishops. Although he never served under a bishop, the consensus both in the Methodist Church and among other churchmen is that he has been a good bishop. St. Louis ministers of all denominations hold him in esteem and affection. And now we welcome his successor, Bishop Ivan Lee Holt, who for 20 years was pastor of St. John's Methodist Church here.

HAMPTON ADAMS.

Jordan Leaves Butler Faculty

Philosopher Retires after 31 Years of Teaching—Indianapolis Churches Plan V-Day Program of Intercession

(Correspondence from Indiana)

INDIANAPOLIS, Aug. 29.—One of America's most widely known philosophers, Elijah Jordan, has retired as head of the department of philosophy of Butler University, to whose faculty he came from the philosophy department of Cornell 31 years ago. Recognition has come to Dr. Jordan in many ways. He is a former president of the American Philosophical Association. A man who, according to his intimates, is devoid of personal ambition and holds financial gain in small esteem, he has through the years rejected many attractive offers from other institutions which most would have regarded in the light of promotions. As is always the case, the best of each generation of upperclassmen at Butler did not fail to discover this rare and simple teacher in whom so great a light glowed. Students who had had no intention of studying philosophy enrolled in his classes because others passed along the word that Jordan "had something."

* * *

University Honors Rural Church

Honor has come to the rural Baptist church of Acton, 15 miles southeast of Indianapolis, both interdenominationally and through the Indiana Baptist convention. The church was given the 1944 interdenominational award "for its expanded program and the beautification of its grounds and buildings" by the Indiana Rural Life Council through Purdue University. The 25-year-old pastor of the church is Jack E. Jones, who has been with the church two and a half years.

* * *

Expects Return to Family Farms

O. E. Baker of the University of Maryland, authority on agricultural trends and population shifts, told the rural leadership training conference at Purdue University this summer that the trend toward big corporation farms will not gain momentum after the war. It will be checked by the big demand of returning service men for farms of family size. Commenting on the agitation in Britain and elsewhere for nationalization of farmland, Dr. Baker held that no such thing is in the books for America for many years to come.

* * *

Churches Plan to Spend Two Million

The Indianapolis church federation has continued its active program through the summer months. A survey by its comity committee indicates that churches of the city are prepared to spend $2,000,000 on new building and remodeling as soon as restrictions are lifted, much of the money being already in hand. The committee on evangelism has secured the support of other civic organizations and the endorsement of the city administration in a well

planned program to make V-Day a day of prayer. Its layman's committee, in cooperation with the Episcopal diocese, recently sponsored a meeting held in Christ Church at which the speaker was John D. Bodger, diocesan chaplain to the Bishop of New Guinea and sub-dean of the Church of England cathedral there.

* * *

Churches Halve A Minister

An interesting project in Christian cooperation has been inaugurated by two large Lafayette churches, Central Presbyterian, of which W. R. Graham is pastor, and First Christian, where Doyle Mullen ministers. These two congregations have called the same man as an associate minister—E. J. Yorger, who is ordained in the Presbyterian Church. Mr. and Mrs. Yorger will have many responsibilities, some of which they will carry for the two churches together, while other work will be planned separately. For example, the program of adult leadership training and some of the youth activities will be carried on jointly. The plan is in operation and the preachers and leaders of both congregations are enthusiastic over it. Incidentally, it was the Disciple minister, Mr. Mullen, who proposed for the position a Presbyterian whom he had known in an earlier pastorate.

* * *

And So Forth

Joseph B. Hunter, assistant director of the Rohwer, Ark., War Relocation Center, comes to Indianapolis Sept. 15 to become a national director in the United Christian Missionary Society's (Disciple) department of social welfare. Another national director beginning work with the society is Edwin L. Becker, who becomes director of town and country work.

The White River conference of United Brethren held its 99th annual session in Indianapolis in August. The conference announced total gifts for the year of $441,386, a gain of more than $75,000 over the year before. Gifts for benevolences showed a gain of $9,871 and totaled $99,013.

Rains in late August broke a serious state-wide drought but not before much damage was done to crops. Many dairymen were beginning to ship cows to the stockyards because of burned pastures.

GEORGE WALKER BUCKNER, JR.

Japanese-Americans Fight On Every Front

The 100th Infantry Battalion, which is made up of Japanese-Americans, has participated in fighting on virtually every front in Italy, according to a report from the war department. It was in the front lines for 40 days at Cassino, was transferred to the Anzio beachhead and took part in the break-through to Rome. The battalion and the 442nd Regimental Combat Team, of which it is a part, were recently cited by Lt. Gen. Mark A. Clark for taking a strong point manned by a numerically superior German force. In 10 months of fighting only two soldiers of the unit have been taken prisoners by the Germans. More than 1,000 Purple Hearts, 44 Silver Stars, 31 Bronze Stars, 9 Distinguished Service Crosses and three Legion of Merit medals have been awarded to members of the unit. There has never been a case of desertion or absence without leave.

Timely Books of Lasting Interest

PEACE THROUGH CO-OPERATION

By J. HENRY CARPENTER

"Blueprints for permanent peace are a nickel a gross today. Most of them leave us as sick at heart as before. This one, on the contrary, indicates the strait way, the narrow gate, to genuine peace."—*Advance.* $1.25

ON BEGINNING FROM WITHIN

By DOUGLAS V. STEERE

"This is a stirring book. Steere has a gift for moving illustrations, and in his words there is the power of the man who knows personally that of which he speaks."—*Journal of Bible and Religion.* $1.50

THE VITALITY OF THE CHRISTIAN TRADITION

EDITED BY GEORGE F. THOMAS
In collaboration with eleven American teachers of Religion

"The reading of this volume intensifies the feeling of Christianity's power of survival; and most of all creates an understanding of the Christian faith and its implications in these times."—*Presbyterian Outlook.* $3.00

A PREFACE TO PRAYER

By GERALD HEARD

"Few texts anywhere testify so convincingly to the reality of prayer as does this compact and surprising study."—*Zions Herald.* $2.00

PEACE IS THE VICTORY

EDITED BY HARROP A. FREEMAN

A symposium by thirteen outstanding religious leaders

". . . a demonstration that the principles of the pacifist approach to the problems of world order make for an harmonious united front directed toward the peaceful settlement of international differences."—*Friends Intelligencer.* $1.50

THE PREDICAMENT OF MODERN MAN

By D. ELTON TRUEBLOOD

"Very well written, the book shows remarkable insight into current ethical thought."—*Library Journal.* $1.00

THE GREAT CENTURY
NORTH AFRICA AND ASIA

By KENNETH SCOTT LATOURETTE

Volume VI of A History of the Expansion of Christianity

"The same high standard of scholarly work which has won acclaim for the earlier books is to be found in this, and more than ever it is recognized that these will be the classic and authoritative works in the field for many years."—*Review and Expositor.* $4.00

ON THE PREPARATION AND DELIVERY OF SERMONS

By JOHN A. BROADUS

"Other books give us glimpses of the method of individual preachers—their personal and intellectual charm—but this really great book gives a comprehensive and satisfying exposition of the sublime art of the pulpit."—*Joseph Fort Newton.* $3.00

SAY YES TO THE LIGHT

By ALLAN A. HUNTER

"For those who are interested in how a pacifist 'gets that way' this book will supply a better understanding and a measure of respect. It is readable and well composed . . . its illustrations vital and interesting."—*Living Church.* $1.50

At Your Bookseller
HARPER & BROTHERS, 49 E. 33rd Street, N. Y. 16

"Go ye into all the world . . ."

THE LARGER EVANGELISM

JOHN R. MOTT

The experience of half a century of world travel and spiritual leadership is the background of this new book.

There was never a more opportune time for spreading the gospel than now, declares Dr. Mott. "The tragedies of this hour have aroused all

thinking people . . . the marvelous manifestations of the spirit of the Good Samaritan by which Christian peoples are ministering to refugees, war prisoners, and needs in all lands . . . the spirit of high purpose and courage of the new generation to end war . . ." all these things are indications that the world is in a spiritually responsive mood.

The book abounds in practical hints and contagious examples for the stimulus and guidance of both ministers and lay workers in the carrying out of the command: "Go ye into all the world. . . ."

$1
At Your Bookstore

ABINGDON
COKESBURY
Nashville 2, Tenn.

Lawyers Discuss Race in South

Attorneys General Meet in Memphis to Examine Issue—Find Parents Aid in Breaking Child Labor Laws

(Correspondence from Memphis)

MEMPHIS, Aug. 24.—Attorneys general for 13 states will meet in Memphis on Sept. 5 to discuss some of the south's controversial questions, including the race issue, with particular reference to the Negro voting question. They will discuss relations between the state and labor, between the federal government and labor and between states and the federal government with respect to labor. Federal ownership of lands will be debated and also interstate railroad rates in the south. Georgia has brought suit to break down rates which the southern states long have contended are discriminatory. They will also consider the decision of the Supreme Court of the United States relative to insurance as a subject of interstate commerce. The court held recently that insurance companies are not subject to state regulation.

* * *

Editor Sees Negro Soldier Beaten

The editor of the *Memphis World,* Nat D. Williams, wrote in his paper recently: "I saw a Negro soldier beaten half to death in the Grand Central station at Memphis last Tuesday night. I did not have a chance to find out his name. The shore patrol police were beating him too fast. He was standing in line holding his luggage when a patrolman said something to him. They didn't like his answer and in a matter of seconds jumped on him. I asked why they were beating him and they told me to 'shove off.' I wonder if they would have been so brave if the poor black soldier boy had been in a company of black folk. My God! What is democracy?"

* * *

Southern Labor Holds Summer School

The first United Automobile Workers summer school to be held in the south recently closed at Highlander Folk School. Of the 56 in attendance three were Negro delegates from Memphis and Atlanta. Alan Barahal, of the union's educational department, was in charge of the school. Teachers present were William Levitt, U.A.W. education director; George Mitchell, southern director for the C.I.O. Political Action Committee; and Thomas Starling, U.A.W. regional director. There were lively discussions from the students in classes on the economics of the auto and aircraft industry, collective bargaining, political action, history of labor and grievance procedure. A cooperative store was established by the students of the consumer problem class taught by Hugh Reichard of the U.A.W. consumer division.

* * *

Arkansas Governor Desires Only Votes of Whites

In Arkansas Governor Adkins has spurned the Negro vote. A letter of endorsement from Dr. J. M. Robinson, president of the Arkansas Negro Democratic Association, prompted Governor Adkins to issue a statement saying: "The Democratic party in Arkansas is the white man's party and will be kept so. I have never solicited the Negro vote. If I cannot be nominated by the white voters of Arkansas I do not want the office." In the four-candidate race for the Senate, Representative James Fulbright won. President Floyd Brown of Fargo Agricultural School at Fargo has written an article for the *Commercial Appeal* saying that he, as a Negro, wants northern people to quit interfering in the south's race problem. Many liberals are saying "the bourbons have corrupted him."

* * *

Rally to Defense Of Children

Memphis will have two new well-child clinics, both in Memphis Housing Authority projects, one at LeMoyne Gardens (Negro) and the other at Lauderdale Courts. As at each of the other 24 clinics, babies and pre-school age children will be given routine physical examinations, free cod liver oil, and inoculations for whooping cough, diphtheria and smallpox. Their parents will receive advice on child hygiene. More attention is being paid to the children generally. State Labor Commissioner S. E. Bryant is warning employers against hiring young children in occupations forbidden by state law, asserting that we cannot afford to win the war and lose our children. He says many parents and guardians are conniving with employers to get jobs for children in violation of the law.

* * *

And So Forth

The Layman's Organization for the Preservation of the Southern Methodist Church, with headquarters in Atlanta, has asked First Southern Methodist Church of Memphis to release the pastor, F. C. Harper, for full-time work. The church has refused. Mr. Harper has just organized another congregation of this disruptive denomination at Greenville, S. C.

The Memphis Council of Church and Professional Social Workers has chosen the writer as president for 1944-45.

Pastoral newcomers to Memphis are F. D. Bean, Buntyn Street Baptist; Ben Pearson, Mallory Heights Baptist; R. C. Rankin, Lindsay Memorial Presbyterian, where Josiah Sibley, retired, served 1934-44.

Rabbi L. J. Stillpass, assistant to Rabbi H. W. Ettelson of Temple Israel, has been commissioned a naval chaplain. Dr. Ettelson's assistant of 1940-42, Rabbi Dudley Weinberg, is a chaplain in the Pacific area.

J. B. Peters of St. John's Methodist Church succeeds W. G. Gehri of Grace-St. Luke's Episcopal Church as president of the Memphis council of churches. G. S. Usher of the Church of the Good Shepherd (Episcopal) succeeds the writer as president of the interdenominational ministers' association.

J. B. Hunter, former missionary to Japan and at present assistant director of the Rohwer (Arkansas) War Relocation project, will become national director of peace and interracial relations in the department of social welfare of the United Christian Missionary Society, Indianapolis.

MARSHALL WINGFIELD.

Seeks to Rally Gentile Business

To Publish Directory of Non-Jewish Owned Concerns—Japanese-Americans Driven from City by Union

(Correspondence from Chicago)

CHICAGO, Sept. 4.—The controversial Gentile Cooperative Association, Eugene R. Flitcraft, president, is announcing for early publication a business directory of Illinois listing 20 000 retail firms entirely or predominantly gentile-owned. The title page will carry the phrase, "For those who prefer to trade with gentiles." Disavowing any aim to boycott non-gentiles, the organization's announcements declare that "if proper proportions are maintained in affairs civic, cultural, political and economic, all difficulties will vanish." It publicizes figures as follows: "estimated" gentile population of the United States, 90 per cent; "estimated" gentile buying power, 85 per cent; "estimated" gentile control of business, 40 per cent. No substantiation is given for these figures. This is not the first time profits have been sought through such an enterprise.

* * *

'Spiritual Mobilization' Hit by Unitarians

The midwest Unitarian summer conference held at Lake Geneva, Wis., Aug. 19-20, adopted a resolution, subsequently signed by 116 of the denominational leaders in this area, which takes sharp issue with the program and propaganda of the movement known as Spiritual Mobilization, Inc., headed by James W. Fifield, Jr., pastor of First Congregational Church, Los Angeles, Calif. The resolution charges that the publicity of the movement is having the effect of branding as "totalitarianism" and "pagan statism" every attempt to "remedy the crying evils of our society" which "brought us to the verge of a revolution in 1930-32."

In reply to the resolution's concern as to the source of the funds to pay for the extensive publicity program of the organization, one of its officers, Elsworth Ross, is quoted in the press as saying that Spiritual Mobilization "is supported by selected American business men who believe in its crusade." The advertisements which have recently been appearing in The Christian Century and other papers carry a list of names of well known churchmen, educators and publicists, none of whom are "selected American business men."

* * *

Other Railroads Offer Work To Japanese-Americans

Of the 59 Japanese-American maintenance-of-way employees of the Illinois Central railway, who were discharged last month as a result of a Hearst-inspired threat to strike, ten have returned to the War Relocation centers and the remainder have gone to rural Michigan to work. One railroad offered to give employment to those dropped by the I.C. but for some reason they did not accept. In its defense against the charge of racism the union pointed out that it has not objected to

WE CORDIALLY EXTEND AN INVITATION TO YOU TO JOIN THE THOUSANDS OF MINISTERS WHO HAVE FOUND THE PULPIT BOOK CLUB JUST MADE TO ORDER FOR THEM.

Join today this book club designed especially to serve the interests of the minister, and begin your membership with any of these recent selections of the club:

This Year of Our Lord
By ANDREW W. BLACKWOOD
Price $2.00

The first volume of published sermons by one of the most distinguished authorities in the field. Sermons on special days.

Living Zestfully
By CLOVIS G. CHAPPELL
Price $1.50

The latest series of sermons by the famous preacher and author. Sermons in the best tradition of American preaching.

Great Interviews of Jesus
By CLARENCE E. MACARTNEY
Price $1.50

Dr. Macartney's latest book of sermons on an unusual and brilliant subject. Fifteen chapters that abound in preaching and teaching materials.

In the Minister's Workshop
By HALFORD E. LUCCOCK
Price $2.00

Twenty-two stimulating chapters that compress the homiletical inventiveness and gist of Dr. Luccock's teaching through the years.

and Obtain FREE This Current Dividend of the Pulpit Book Club:

CHRISTIANITY AND THE CREATIVE QUESTS
By GAIUS GLENN ATKINS

The brilliant work that is a clarion call, amid the confusion and contradiction of our time, to return to our proper goals. Originally published for $2.00, it is offered free to new members of The Pulpit Book Club.

YOU PAY ONLY FOR THE BOOK YOU SELECT . . . "CHRISTIANITY AND THE CREATIVE QUESTS" IS ABSOLUTELY FREE

WHAT MEMBERSHIP IN THE BOOK CLUB INVOLVES

The thousands of ministers who belong to the PULPIT BOOK CLUB have found the service of the club unique in the field of religious publishing. Through the facilities of the Club they are certain to keep themselves informed about all the new books that are published that might be of interest to them and through the book dividend plan they make substantial savings in the purchase of their books through the Pulpit Book Club.

These free books can be given because of the large membership of the Pulpit Book Club and the saving that can be made in the purchase of the books by the Club. This saving is passed on to the members in the form of the free book dividends.

The Pulpit Book Club was designed to be of service to the minister. The thousands of ministers throughout the nation who have availed themselves of the facilities of the Club have found it truly "made to order" for their book needs.

FEATURES OF THE PULPIT BOOK CLUB

1. You are not required to buy any specific number of books during any period. You may buy none at all during the entire year or a book each month.
2. You receive one book absolutely free with each three principal selections of the Club that you purchase.
3. For all other books purchased from the Club, besides the principal selection you receive a 25% dividend in free books.
4. You receive, each month, without cost to you, the Pulpit Book Club Bulletin, with reviews of the latest books published of interest to the minister. These books are selected from the hundreds of new titles that appear each month —selected with but one object in view—their value to the minister.
5. You have the privilege of returning for full credit, within 10 days, any books that you receive from the Club.
6. Forms are provided, with each month's Bulletin, which you may use to indicate that you want no book at all sent to you, or that you wish another book instead of or in addition to the principal selection.

REMEMBER

there are absolutely no obligations on your part whatsoever. There are no minimum books that you must purchase, and you may terminate your membership at any time. You receive the dividends for books bought from us, books that you would no doubt buy anyway, without the benefit of free book dividends. Books are of the utmost importance to each minister—avail yourself of the facilities of the PULPIT BOOK CLUB and you will not only be kept informed of the publication of the most important books in the field of religion, but you will make substantial savings in purchasing them.

THE PULPIT BOOK CLUB, Great Neck, N. Y. C.C.

Please enroll my name in the PULPIT BOOK CLUB. I am absolutely under no obligation to purchase any books if I do not choose to do so. You will send the BULLETIN each month and your principal selection unless I inform you to the contrary. I may substitute another book of my own choice, or indicate that I want no book at all sent. And I reserve the right to return for full credit within 10 days any books that I purchase from the Club and do not find satisfactory. For every three principal selections that I purchase, I am to receive one book free.

Please begin my membership with.....

.....
(your choice of above titles)

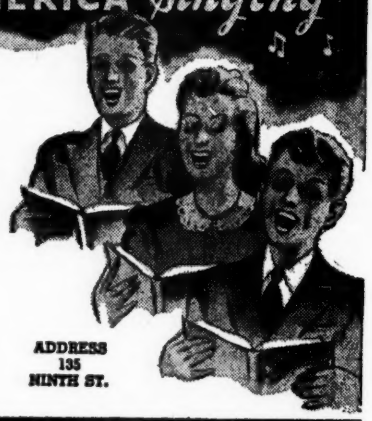
I enclose $..... (price of book selected).
You are also to send me "Christianity and the Creative Quests" free.

Name .....

Address .....

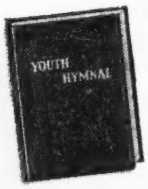
City..... State.....

Keep YOUNG AMERICA Singing



TODAY . . . as never before . . . youth needs to be prepared for what tomorrow may bring . . . for service . . . for a victorious American life.

YOUTH HYMNAL, containing material for complete worship services, meets the needs of our young people better than any other book. It is built around such topics as Challenge, Consecration, Courage, Gratitude, Jesus, Loyalty, Prayer, Service, and Thanksgiving.



34 Worship Programs, Responsive Readings, and prayers in its 224 pages. Dark blue and gold waterproof cover . . . easily cleaned. $45 per 100 not postpaid. Write for free examination copy.

ADDRESS
135
NINTH ST.

THE RODEHEAVER HALL-MACK COMPANY · WINONA LAKE, INDIANA

Constructive!
Contemporary!
Interesting!

The 20th Century Quarterly

THOS. CURTIS CLARK, Editor

Treats the Improved International Uniform Lessons in fresh, fascinating fashion. Five departments, each edited by a writer who knows the needs of church schools today.

This Quarterly is now in its 26th year. It has become known as "the perennial classic of church school publications."

"I am greatly impressed with your Quarterly. The treatment of the lesson is most effective, beginning with the scriptural backgrounds and carrying through to present-day applications."—*John Homer Miller, Hope Congregational Church, Springfield, Mass.*

Ask for free sample copy

The 20th Century Quarterly
407 S. Dearborn St., Chicago 5

The Central Church of Chicago

announces the removal of its services from Orchestra Hall to the

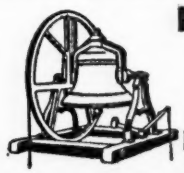
Studebaker Theatre

Fine Arts Bldg.
410-18 S. Michigan Ave.
Chicago 5, Illinois

Opening Service
of the 70th Season
Sunday, September 17

HAROLD W. RUOPP
Minister

FREE MUSIC HANDBOOK
For Lovers of
SACRED MUSIC
RADIO SONGS, HYMNALS, SOLOS, DUETS & TRIOS
CHRISTMAS PROGRAM BUILDER
LILLENAS PUBLISHING CO.
2923CR Troost, Kansas Cy 10, Mo.



MENEELY BELL CO.
TROY, N.Y.
High Grade Reconditioned Bells
Write for Information.

EMERSON

"I have sometimes thought that he would render the greatest service to mankind who would draw the line of relation that subsists between Shakespeare and Swedenborg."—("Representative Men")
The foregoing statement by Ralph Waldo Emerson is to be found in his essay on Swedenborg in his book, "Representative Men."

PULPIT & CHOIR GOWNS
Pulpit Hangings—Altar Cloths
Bible Markers—Communion Linens
Embroideries—Fabrics
Custom Tailoring for Clergymen
1837 Marking 107 years of service to the church and clergy 1944
COX SONS & VINING, Inc.
131 East 23rd Street, New York 10, N.Y.

employment by the company of Negroes, Mexicans and Chinese.

* * *

Negroes Object to Housing Project

Last week a group of Negroes in this city attempted to secure a court order to restrain the federal government from acquiring 120 parcels of land for a Negro housing development. They objected to the federal project on the ground that it would depreciate the value of their own adjacent property, on which, they asserted, they had built the finest Negro residential development in the country.

* * *

And So Forth

The Gary chamber of commerce, after an 18-month study, adopted an 11-point declaration on racial questions declaring its "fundamental opposition to the principle and practice of compulsory segregation in our American society, whether of races or classes or creeds."

Roger Axford, whose description of conditions in the Cook county jail is still remembered by Christian Century readers, has been in solitary confinement in the federal penitentiary at Milan, Mich., for the past several weeks for insisting on eating with Negro prisoners.

Amos N. Wilder, professor of New Testament interpretation at the University of Chicago divinity school, has been named the new editor of the *Journal of Religion.*

When Seabury-Western Episcopal Theological Seminary opens on Sept. 27 it will have, in addition to the new dean, Alden D. Kelley, a number of new faculty members to head departments: philosophy of religion by Howard H. Hassinger from Geneva, N. Y.; biblical literature by Holt Graham from Seattle, Wash.; religious education by John B. Hubbard of St. Mary's Church, Park Ridge, Ill.; pastoral theology by Harold Holt of Grace Church, Oak Park, Ill.; and homiletics by Harold L. Bowen of St. Mark's Church, Evanston, Ill. Bernard Iddings Bell will be lecturer in preaching. CHARLES LESLIE VENABLE.

Negroes Remain Calm

Race Leaders in Philadelphia Prevent Car Strike from Inflaming Relations

PHILADELPHIA, Aug. 30.—Special credit is given to the Negroes for their fine spirit of cooperation in the recent Philadelphia transportation company strike, in a report issued by Herbert Bergstrom, secretary of the race relations committee of the social-industrial section of the American Friends Service Committee. He says: "Although it was a shameful disgrace that here in Philadelphia we were not able to bring about integration of our transportation system without the severe measures which were carried out, still we do have a very hopeful aspect. Very few incidents did take place. This was due to the long and tireless efforts of individuals and groups who have worked for years helping to bring about more understanding and better relations between Negroes and whites. We still have difficult times ahead, which will require greater efforts on the part of all in the field of race relations."

"The main issue as far as the rank and

file of the employees are concerned is the racial issue," says Mr. Bergstrom. "Most of them do not want Negroes in operation positions."

Interunion conflict was also a factor, he says, declaring that "there is a great deal of conflict between the various unions involved: the C.I.O., the A.F. of L., the old Independent Union and the Brotherhood of Railway Trainmen. Although the C.I.O. union won the election last March, the majority of their rank and file were not willing to abide by the non-discrimination policy of their own union.

Churches Ask for Peace

Henry H. Trotter, president of the federation of churches, issued the following appeal: "This is the time for us to show forth the spirit of Christ. We should endeavor to keep serene, even where there is strife; calm, even in the midst of chaos."

The Greater Philadelphia committee to combat anti-Semitism called the strike "a Christian sin." It stated that "approximately half the personnel on strike were members of some church."

Appeals were issued by Negro leaders at meetings, in churches, over the radio and by handbills and placards. Following one meeting, 100,000 handbills were issued urging citizens: "Sit tight, keep your heads and tempers. Keep cool. Treat other people as you would be treated. Share your car." Mayor Bernard Samuel also praised the excellent leadership in Negro circles.

CHARLES DANIEL BRODHEAD.

Current Feature Films

Prepared by Independent Filmscores

M-Mature. Y-Younger. C-Children.

Bathing Beauty (MGM) Red Skelton, Esther Williams. *Comedy* about a song writer who enrolls in girls' school to be near estranged wife, set against water pageants, ballet, etc. An *elaborate extravaganza* in bright colors, with nonsensical plot, slapstick humor, beautiful pageantry. M, Y

The Falcon in Mexico (RKO) Tom Conway. *Melodrama.* Free-lance detective follows clues on murder, art plagarism, to Lake Patzcuaro. Authentic Mexican setting adds interest to otherwise routine murder mystery. M, Y

In Society (Univ.) Bud Abbott, Lou Costello. *Farce.* Bumbling fat man, his straight-faced companion, try plumbing job in wealthy mansion, are involved in art theft. Utterly nonsensical, like previous films featuring these comedians; some of the situations trite, but all *clean, good-natured slapstick.* M, Y, C

Kansas City Kitty (Col.) *Comedy* centering around Joan Davis as she tries hand at music publishing after being tricked into buying firm. *Rowdy,* amateurish comedy depending mainly on clowning of radio comedian. M, Y

Twilight on the Prairie (Univ.) *Farce* about pseudo-western radio band which ends up by accident on real ranch. Labors so hard to be funny it manages to be only *boring.* M, Y

BEST CURRENT FILMS

For Family: The Adventures of Mark Twain, Americans All, Going My Way, Home in Indiana, Madame Curie, Once Upon a Time, See Here Private Hargrove, Snow White and the Seven Dwarfs, The Sullivans, This Is the Army.

For Mature Audience: Destination Tokyo, The Impostor, In Our Time, It Happened Tomorrow, Jeanie, Lost Angel, The Memphis Belle, Secrets of Scotland Yard, The Song of Bernadette, This Is the Life, Tunisian Victory, Voice in the Night. 9-13-44

Religion in Life

Published Quarterly

NOLAN B. HARMON, JR., *Editor-in-Chief*

●

A Christian quarterly unusually rich in variety and range of subject matter. The articles are illuminating and interesting, forward-looking and constructive in purpose. The contributors are leaders in theological thinking. A publication that every minister and Christian leader should read regularly.

●

Contents - FALL - 1944

The World Council of Churches and the War Emergency	**HENRY SMITH LEIPER**
A Social Policy for Liberal Religion	**PAUL RAMSEY**
The Spiritual Heritage of the Bantu	**NEWELL S. BOOTH**
The Kingdom of God Presses In	**HENRY SLOANE COFFIN**
Kierkegaard—The Danish Jeremiah	**DAVID WESLEY SOPER**
The Memoirs of the Devil	**CECIL F. RISTOW**
Theological Libraries in the United States	**WILLIAM WALKER ROCKWELL**
Postwar Theology	**HUGH THOMPSON KERR, JR.**
The Immortality of the Soul According to Judaism	**SAMUEL M. SEGAL**
The Future of Christianity in China	**CHANG WING-TSIT**
The Three Factors in Preaching	**OSCAR F. GREEN**
Dante	**HENRY M. BATTENHOUSE**
The Framework Is Fireproof—A Review of the Quarter's Fiction	**RALPH W. SOCKMAN**

BOOK REVIEWS by: Edwin E. Aubrey, Grover C. Bagby, Edward P. Blair, Arlo Ayres Brown, Morton S. Enslin, Josephine Gridley, W. Morgan Hartshorn, Harry Hines, Stanley Romaine Hopper, Charles Wheeler Idlehart, Howard B. Jefferson, F. Ernest Johnson, John Knox, James L. Kraft, Daniel L. Marsh, William Orville Mendenhall, Edward Thomas Ramsdell, P. S. Reed, Paul E. Scherer, Luman J. Shafer, Herbert Booth Smith, N. S. Timasheff.

RELIGION IN LIFE
150 Fifth Ave.
New York 11, N. Y.

Please enter my subscription for one year to RELIGION IN LIFE, beginning with the Fall, 1944, number. I will remit $2 (plus 18c for Canada and 30c foreign countries). Single copies, 75c.

Name.....

Address.....

.....( ).....
Postal Unit Number

PUBLISHED BY ABINGDON-COKESBURY PRESS

Abingdon-Cokesbury Press takes unusual pleasure in presenting the winner of the 1943 Prize Contest

The CRISIS *of* FAITH

by STANLEY ROMAINE HOPPER

"Like the sudden appearing of a star of the first magnitude" is the way one discriminating reader characterized the discovery of this distinguished work among nearly 400 manuscripts entered in the contest.

"One of the most significant analyses of our Western cultural crisis that have yet been made"—"extraordinarily provocative"—"brilliantly written"—these are other prepublication appraisals from responsible persons.

At least two primary elements in the book have given rise to such statements: *first,* its brilliant critique of the root causes of the crisis of civilization, extensively documented from literary and historical sources; *second,* the exposition of a new philosophic standpoint, the *Analogia Crucis.*

The Author, STANLEY ROMAINE HOPPER, in this his first book, shows himself to be an author of rare promise and prophetic power. He brings to its writing a scholarship and an educational background few young men in our time possess. He took his undergraduate work at the University of Southern California, S.T.B. degree at Boston University, and a year at Harvard. Then followed a period of study in Europe, under and with such men as Brunner, Barth, Maritain, Micklem, J. S. Whale, Gilbert Murray, Canon Streeter, and T. S. Eliot. He received his Ph.D. from Drew University in 1936. At different periods Dr. Hopper filled pulpits in many parts of America. For eight years he has taught homiletics at Drew. He is now head of the department of Christian ethics and editor of the *Drew Gateway.*

"It is the thesis of this book that the present crisis of civilization is at bottom a crisis of faith. The rise of forces powerful enough to threaten and possibly overthrow the Christian and classical heritage of the 'West' has been possible because our sources of moral power have been enervated and sapped by our failure to maintain the premises of faith on which it was founded.

"The initial task, therefore, of the critic of culture is clear: he must specify the ambiguities, lay bare the impotence, and beat the bushes of uncertainty until the contradictions everywhere are fully flushed from hiding."

The Author.

The Contents

INTRODUCTION
THE MIDNIGHT HOUR
I. OUR FATAL HERITAGE
I. ASPECTS OF THE CRISIS
II. ANTECEDENTS OF THE CRISIS
III. THE EXPERIMENT IN THOUGHT
IV. THE EXPERIMENT IN CULTURE
V. THE FOCAL POINT OF CRISIS
INTERLUDE
ALICE AND THE WHITE KNIGHT
II. OUR HERITAGE OF FAITH
I. THE CHRISTIAN STANDPOINT
II. CHRISTIAN HUMANISM
III. CHRISTIAN PERSONALISM
IV. CHRISTIAN SOCRATISM
V. ANALOGIA CRUCIS
INDEX

The fatality which besets us, requiring us to work within forces "already moving like the tide through the past and present," pervades Part I. Wrong choices—especially the ones made at the Renaissance—have worked out in history a tragic "reduction to the absurd."

Part II stresses the freedom made possible by absolute crisis, when we can make a new decision and a fresh beginning in the world. The interlude, itself a little classic of philosophical interpretation, lights up the argument before and after.

Just Published OCTAVO 327 PAGES ***$2.75***

Get your copy at your bookstore!

ABINGDON
COKESBURY
Nashville 2, Tenn.